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THE CROZER QUARTERLY

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THE CROZER QUARTERLY

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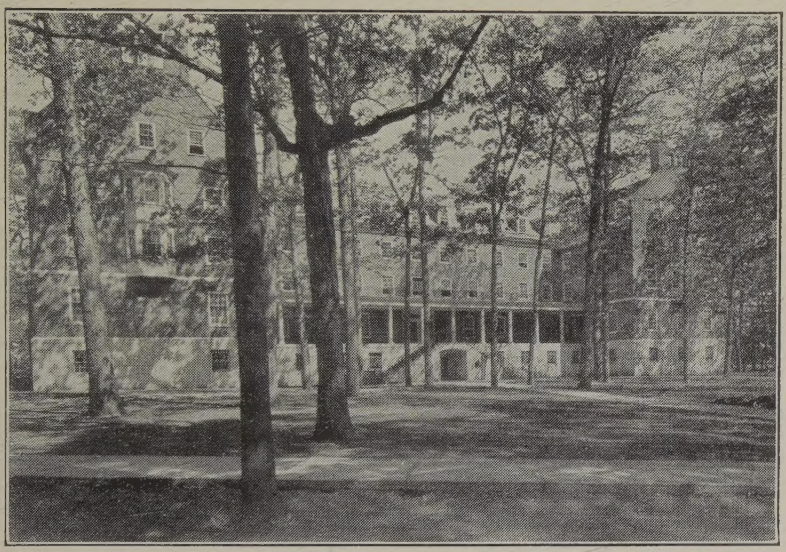

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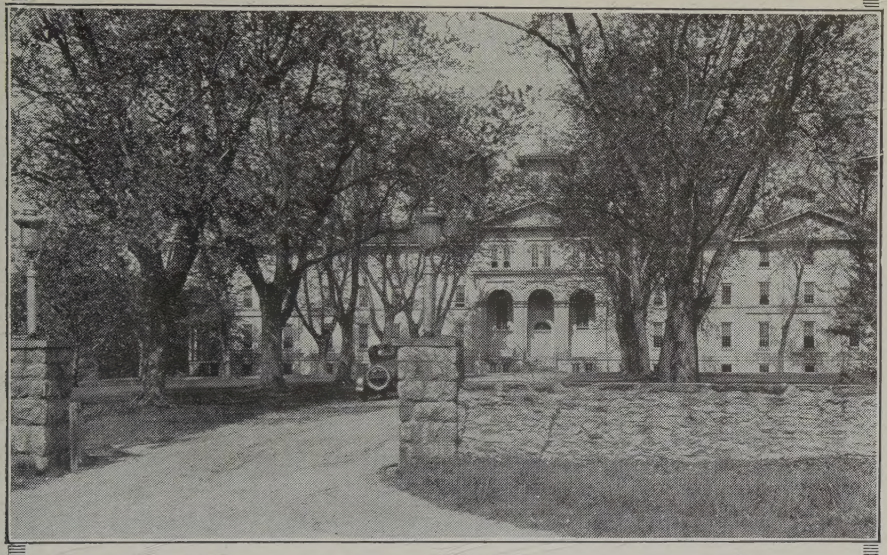

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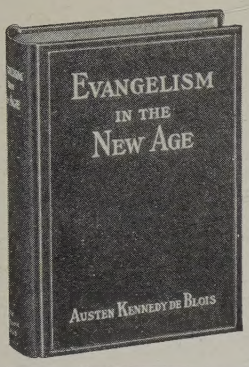

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THE CROZER QUARTERLY

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WHY CHRISTIAN MISSIONS TODAY AND TOMORROW?

MILTON G. EVANS

President, Crozer Theological Seminary

THE idea and practice underlying the word mission are inherent in human progress. They are only one form of expression of the will to live. To communicate and to perpetuate an experience that has given personal satisfaction is inherent in human nature. The experience is too good to keep. The native impulse is to share it. Good news is news too good to be kept to oneself. Hence, propaganda is of the essence of the method of extending culture of every sort.

This native social impulse is reenforced in religion by the conviction that a divine demand impels the herald of good news. It is an obligation due God as well as neighbor. In fact, these two compulsions are not separated. The one who desires the welfare of his fellows acts spontaneously, and then justifies his act by assigning reasons. When he finds himself opposed by family or state, he finds strength in the conviction that a divine power impels and directs. This is the ultimate origin of our so-called ethical or founded religions. This is the testimony of almost all the so-called Sacred Books. Missions, then, in the technical sense of the word, characterizes all aggressive religions, from original humanistic Buddhism and Confucianism to theistic Mohammedanism.

There is no question, then, as to the permanence of missions in religions that have a will to live. The question is as to message and method of that religion that will ultimately

win the assent and consent of mankind. For us as Christians the matter of moment is, whether we have sufficiently strong motives and a sufficiently inclusive purpose to make it certain that the kingdoms of the world shall become the kingdom of God through Christ. Why are we assured that Hinduism, with its approximately two hundred and twenty millions of adherents; Shinto, with its sixteen millions; Taoism, with its forty-three millions; Buddhism, with about one hundred and fifty millions; Islam, with its two hundred and thirty millions; Confucianism, with its two hundred and fifty millions; Judaism, with its eleven millions; not to mention the unnumbered millions of primitive peoples in Asia and Africa and Europe and the Americas, will relinquish their traditional faiths and accept Jesus as Saviour and Lord?

But non-Christian religions are not the only objective of Christian missions. In Christianity itself there are standards of value, as attested by the Greek Catholic and Roman Catholic and Protestant Churches, not to mention other Christian groups that have significant histories. Each of these divisions within Christendom thinks its own standard the only one worthy of acceptance, and consequently each tries to win adherents from other groups to its own. From the idealistic position maintained by any one group, all the others are degenerate types of Christianity. Here lies the danger of proselytism, even though it be the endeavor to herald the fundamental doctrines of monotheism, and win pagans to worship the one true God. Doctrinal correctness easily becomes partisanship. Zeal for an historical fact or for an intellectual concept may win adherents, and the proselyting group may be numerically increased, but the motives and aims of the missionary may negative the very purpose of the Christian message. Missionary zeal is a fact in all religions, but zealots will ever be rebuked by the words: "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold

more a son of hell than before." Or, what is the value of intellectual assent to creed, however true, in the light of the conviction of a monotheist who had become a Christian; "Thou believest that God is one; thou doest well; demons also believe and tremble." Evidently, Christian missions must rest on zeal according to knowledge.

If at one time monotheism was merely egoistic propaganda, Jesus made monotheism the condition of moral and spiritual character. The goal of Christian missions is a goal in which God is recognized as moral redeemer and ruler. Men are to be like him in moral perfection, specifically in forgiving love. Moral perfection is impossible without a social order. The individual gains character only in contacts with his fellows. Personal and social ills are eliminated only as individual and group interact. Any condition of life is the field in which a person shows of what sort he really is. Hence, Christianity is both individual and social in scope. The individual, even though he be conceived to be in absolute isolation, is the object of God's saving grace. Hence, the call to every man to separate himself from his sinful associates, and act as though he alone were saved. But the world that is, the total social order, is also the object of God's saving grace. The manifold interrelationships of men in their business, their pleasures, their cultural levels, are to be regulated by the principles taught and illustrated by Jesus. God so loved the world; the world conceived as a social solidarity and the world conceived as made up of individual units. But neither the individual nor society as an aggregate of individuals, is an end in itself. Both are incessantly at once a means and an end, and each at every moment of experience modifies the other. The child begins life under social pressure, and its predispositions to accept ideas and practices are directed by the pressure. Throughout life personal choices meet the challenge of environment. But since every child grows to adolescence, has potentialities of initiative that enable him to break away from social tradition

and negative the grip of personal biological heredity, he may become saved from his own moral impotency, rise above the level of his contemporaries in moral and spiritual insight and practice, and become the nucleus of a higher social order. Children born in this higher level begin life with an advantage over those born on lower levels, and are kept permanently better by their own social environment. On this higher plane, the power of creative personality may find illustration in one or a few who perceive still higher spiritual realities, and become the nucleus of a still higher social plane. This process is repeated continuously through successive generations, with alternating retrogressions and advances, with the net result of a gain for the better. Zeal in Christian missions is today and will be tomorrow tempered by this knowledge of the complexity and comprehensiveness of the social processes by which God is working out his purpose of redemption through Jesus Christ.

Enthusiasm today will be grounded in a knowledge of the history of Christianity as disclosed in the earliest Christian history of missions in the Acts and in subsequent literature produced by the church. The actual mode of expansion was as follows: Peter's earliest message was for Jews only. Stephen, the pioneer interpreter of law and ritual, precipitated intellectual conflicts within the new Christian group; persecution was the historical occasion of forcing the new group from Jerusalem and consequent heralding of the new message in Samaria; by divine illumination of mind, Peter opened the door to Christian catholicity; Paul kept the door open, and through him it has remained open; the universalism of the Pauline churches and the conciliatory method of evangelism carried the good news to every part of the then known world. Luke had seen the new faith expand from Jerusalem to Rome, the capital of a small province to the capital of the Empire, from a small and exclusive sect to a world-embracing religion, wherein there was neither Jew nor Gentile, Greek nor bar-

barian, male nor female, bond nor free. This fact itself is the wonder of history, the supreme witness of the guiding and conquering power of the living Christ. What Jesus began is recorded in the Gospel; what he is completing is recorded in Christian history. During the process were and are voiced objects and methods and messages. But all focalize in the person of Jesus.

After Jesus had secured firm rootage in the thought and practice of the Mediterranean basin, attention must be directed to the relation of the church to general history. The church's activity is only one phase of God's many activities in human civilization, industrial, economic, political, æsthetic and intellectual. This complex environment and the contemporary growth of all human interests were illustrated by Jesus in the parables of the sower and of the tares. Conditions affecting the church's development were geographical, political, social and cultural until Constantine. His adoption of the new faith was political rather than religious. He retained the office of Pontifex Maximus. The church itself was divided geographically, culturally, theologically. The history of Christianity, for us occidentals, from Constantine to Luther, made missionary activity in the modern sense of the term impossible. During these centuries, environment made it necessary to develop an organization through which Christian values could be mediated; to define its message historically and philosophically; to illustrate its moral ideals in actual life through monachism in the East and mendicant orders in the West.

During these centuries, too, arose a theory of the church that, however valuable for a time, made void the gospel of Jesus. The idea of the Holy Catholic Church, the rise of the episcopate and sacramentalism, the Augustinian theory of "compelling them to come in," and the crowning of the Bishop of Rome as a temporal sovereign superior to every other crowned head of Europe—all these facts constituted a new problem for pious people who had any spiritual knowledge

of what it meant to be a follower of the Jesus of the New Testament.

To be sure, during this period, there were missionary activities. In the East, the work of Ulfilas, of Cyril and Methodius; and missions in Russia cannot be forgotten. In the West, Patrick, Gregory the Great, Augustine, Winifred, and Ansgar, are immortal. It is only too true that "the Roman Missions had their logical sequel in the Roman Papacy." But even during these self-conserving days of the Papacy, there was a Raymond Lull, whose motive for winning the Moslem was love to Christ rather than geographical extension of the church to which he was a loyal adherent.

The Protestant Reformation was born in a new world order. If we sometimes speak as if we were living in the end of the ages, so did thoughtful men then. Europe was in a social ferment as great as in the days of Augustine, but of a different sort. It was caused now by impact of new ideas rather than that of migrating peoples. The capture of Constantinople by the Turks in 1453; the consequent reintroduction to Western Europe of Greek and Latin classical literature; the invention of gunpowder, of the compass, and of printing by type; the discovery of America by Columbus; and the discovery of a sea route to India by Vasco de Gama, were as amazing and disconcerting as modern inventions of steam-engine, telegraph, telephone and radio. Europe was in a social chaos comparable to our own time, if one chooses to call any period of history chaotic. There was economic distress beyond anything we are experiencing; ecclesiastical exactions which no Christian group tolerates today; there was conflict between secular and ecclesiastical unity, precipitating bloody civil and religious wars; there was a quickening of thought occasioned by exploration and invention and historical inquiry; and there was a more general reappearance and strengthening of New Testament ideals. The net results for Protestantism were the affirmation of the authority of the Scriptures, rather

than that of the Papacy, the validity of human judgment as to what constitutes authority, and the organization of national churches wherein defensive rather than aggressive measures were dominant.

This period discloses an interesting situation from the point of view of Christian missions. The Roman Catholic Church became aggressively missionary in order to extend the Papacy. Priests accompanied soldiers. The order "Propaganda de Fide," organized at Rome in 1622, accurately describes the motive. The history of Catholic missions discloses the methods. Protestant nations were rivals with Catholics in discovery and exploration and colonizing. They did not dissociate political and religious motives. Protestant colonists carried the Protestant faith as Catholic carried the Roman. Orders were issued in the name of Edward VI of England, "The saving of Christianity must be the chief interest of such as shall make any attempt at foreign discovery." On the Continent, Protestantism was on the defensive politically and theologically. Within Protestantism there was need for intellectual justification of its venture of faith, as there was for the Christian church prior to the formulation of the Nicean Creed. To be sure, the historical conditions were different, but the result was the same. Creeds became the fortresses to be defended, not the castles from which poured brave men to conquer the new territory. To be on the defensive is not to be missionary. The pitiful fact is that the great reformers, Luther, Zwingli and Calvin, were doctrinal engineers constructing creeds designed to withstand the assaults of experience and of logic. No missionary enterprise was possible within a Protestantism dominated by Calvin, who could say, "We are taught that the kingdom of Christ is neither to be extended nor maintained by the industry of men, but this is the work of God alone." It was a hopeless day for Christian missions when theology reenforced the many selfish motives that prevent men from removing the spiritual ills of

their fellows. But fortunately Protestantism is the nursery of Protestants who read their New Testament and use their minds in its interpretation, and reach conclusions not sanctioned by logicians. So that while in Romanism, Raymond Lull is like a meteor flashing across a dark sky; in Protestantism, Adrianus Saravia was the morning star heralding a new day. In 1590, he first urged foreign missions on the basis of the Great Commission, opposed, however, by Theodore Beza and Johann Gerhard. The real beginning of missions was not in Saravia, who could quote a text in its support, but in George Fox, who urged the preaching of the gospel to Indians and Negro slaves, "if you be true Christians," and in Spener, the father of Pietism, who said, "The obligation rests on the whole church to have a care as to how the gospel shall be preached in the whole world." The net result is that, with varying motives and methods, denominationally organized groups have been formed among primitive peoples, who in less than a century have acquired Christian ideals and practices and have produced a native Christian literature. In non-Christian civilized lands are strong denominational groups governed from abroad on imported denominational models, and occidental theological doctrines taught and authoritatively accepted. In these lands are also found self-propagating and self-sustaining churches, becoming conscious of their own worth as independent, intellectually and morally able to determine their own future, both in polity and in doctrine. Today so-called mission fields present problems not contemplated when the modern church awoke to its obligation to the world. Today the Christian must face the fact of the rising spirit of nationalism in lands in which "foreign" missions have been established; the fact of native churches becoming conscious of their power and their responsibility; the fact of the relative worth of non-Christian religions in the light of their history, literature and ideals; the fact of the relative failure

of Christianity in professedly Christian countries to illustrate in social relations the redeeming love of Christ.

Missions for today and tomorrow, then, have the same old world to make Christian, and yet with modifications. There are the same types of pre-Protestant populations, viz., non-Christian primitive peoples; non-Christian civilized peoples; Jews; Catholic-Christians of varying degrees of cultural attainments and, in addition, Protestant groups of varying degrees of morality and spiritual sensitiveness. Then, too, areas in which these populations live have different geographical extent than a century ago. Exploration and political revolutions and missionary work have modified the distribution of peoples to be evangelized.

Missions today and tomorrow must face the fact of failures and successes of the past. Its failures have been too close an alliance with politics and trade; too much motivated by inadequate interpretation of Scripture and of human nature, and hence superficial work in training to meet new conditions; too little appreciation by missionaries of the actual worth of the religions they wished to supplant. The successes have been a winning of a multitude of converts; giving them a sense of their own worth and equality with missionaries; awakening them intellectually and creating desires for highest possible cultural attainments; giving them the New Testament in the vernacular with privilege of interpretation in the light of their own experiences and objectives.

Missionary statesmen today recognized this new era in Christian history, when the International Missionary Council at Jerusalem in 1928 cited the following facts: First, there are indigenous Christian churches in non-Christian lands. Second, Christianity is being nationalized in non-Christian nations. But it is Western Christianity, a composite of Jewish and Greek and Latin and Teutonic thought and practice that has found a footing in the Orient. This occidental Christianity has values that are appreciated, but new cultures will

make their own contribution. Western Christianity has contributed positive good, but it is not final. Third, the missionary enterprise today is concerned with the intensive phases of the Christian message, as well as the extensive. Geographical expansion and individual good are not enough. The world as a whole must be dominated by Christian standards of living. Social relations must be adjusted on a basis sanctioned by Jesus' conception of God and of man. Hence politics, industry, economics, education, business, international diplomacy, in short, in every possible way individuals cooperate for personal or social gain, must conform to the ideals of the kingdom of God as portrayed by the Christ of the New Testament.

To compass this all-embracing field of endeavor and to reach the all-inclusive objective, Christians for today and for many years to come will be actuated by the same motives that have prompted endeavor in the past. The philanthropic motive, which hitherto has organized orphanages, schools, medical centers, and other agencies designed to ameliorate social conditions will continue. Pity for the suffering will not only continue, but will become more powerful as the heart becomes more sensitive to social ills. The eschatological motive which hitherto aimed to rescue from the torments of hell will persist, but it has assumed, and will hereafter continue to assume a less punitive aspect, and emphasize the horror of a character eternally fixed. The distinctively religious motive which has prompted to effect relief from the delusion of idolatry will persist, in spite of values discovered by the comparative study of religions, but it will be tempered by a charity that has been born of an enlightened conscience. The more specifically Christian motive arising from the acceptance of the lordship of Christ, illustrated in obedience to a command, will continue but, because of historical study and a better appreciation of the nature of that leadership, it will more and more discard

the legalistic and military implications, and construe command as issuing from the nature of the Christian faith.

All of these motives have actuated missionaries in the past, with varying degrees of emphasis. They will continue, although some of them are discovered to be subsidiary, and others may cease to have any driving power. But there will remain for the Christian the filial motive, conformity to the Father's will. "This is good and acceptable in the sight of God our Saviour; who wills that all men should be saved, and come to the knowledge of the truth." "Thy will be done," a son's prayer demands a son's cooperation. There will remain the fraternal motive. Jesus established through his revealing Spirit a brotherhood, a family whose aim was not only to insure those within, but to rescue those without into the new fellowship. In a very real sense, moral and spiritual salvation is found only within this brotherhood. It has the function of releasing its members from the sins that characterize those without. "Preach the gospel or perish," will ever be the watchword of a victorious church. But it must be the gospel, the gospel of the New Testament, that is preached.

There remains for today and will remain for all time the loyal motive. The loyalty not only of a soldier to a commander, but loyalty and devotion for his service of love to the missionary. This motive is to be felt rather than argued. It is "the expulsive power of a new affection." When the love of Christ constrains, all other constraints, however obvious at times, disappear from view as the stars are lost to sight with the rising of the sun.

It is easy to describe the history of Christian missions, to locate its geographical areas, to picture its social objectives, to enumerate and evaluate its motives. But what is its ultimate goal? The answer is simple. It is experience described by the word salvation. The old, old question, "What shall I do to be saved?" has arisen from human lips ever since man has experienced pain, danger, sickness, death, guilt. It

comes from primitive peoples seeking salvation from hunger and cold and wild animal and human foe and evil spirits; it comes from Brahman seeking redress from the ills of finite existence; it comes from Jain seeking release from the pains of bodily existence; it comes from the Buddhist longing for cessation of the ills of existence itself both here and hereafter; it comes from early Greece longing for release from physical death; it comes from the Israelite searching for a mode of escape from Jehovah's displeasure; it comes from a devout Jew agonizing under sense of moral helplessness, "Oh, wretched man that I am! who will deliver me from the body of this death?" Every religion has given its own answer. In every answer is found the method of salvation, and the method is congruous with the end sought. In the study of ends and methods it is discovered that the idea of salvation progressively assumes a more ethical character as individuals progressively appreciate their own intrinsic worth and moral helplessness, and correspondingly elevate their view of God and his purpose in human history. It is discovered, too, that in all religions, especially the ethical or ethnic religions, motives for belief and practice are both egoistic and altruistic. That is, men wish to escape from present or future ills, they long for an ideal character, they desire to promote social welfare by self-surrender for the good of others. To be sure, the emphasis varies in each. Nor has the same motive equal power in all. But that religion commends itself most effectively that takes full account of all motives in proportion to their value in a growing ethical conception of God and his world-purpose.

Christian missions, then, today as always, recognizes all human ills, from thirst and hunger for drink and food to hunger and thirst for righteousness. The world now as always needs some power other than its own to provide food for the body and food for the soul. The world is physically and intellectually and morally and spiritually helpless. This

is the fact in this new era of missions, as in all preceding eras. In this new era Jesus Christ himself is held to be central. The revelation of the love and purpose of God in and through Jesus Christ is the central message. This message includes the feeding of the hungry, the clothing of the naked, the enlightening of the ignorant, the freeing of the enslaved, the amelioration of the condition of the underprivileged, the equipment for moral achievement in personal life, the removal of the paralyzing sense of guilt—in short, the actual experience of eternal life here and now. Christianity above all religions has this power in the highest degree. If all other religions are redemptive, Christianity alone has provision for releasing powers that will yield food enough for the world's hungry, clothing enough for the world's naked, education enough for the world's ignorant, release from the world's moral impotency. Its all-inclusive redemptive power will take up into itself all the values of other religions and add to them its own saving value from sin, and make it the one religion of the future. Again, while all religions have their own eschatologies, Christianity alone postulates a Beyond and a Yonder, where human destiny has its realization. The faith in immortality gives worth to the individual and scope to imagination and vigor for moral achievement not discovered elsewhere. Having found these values, men will not let them slip from their grasp. With this hope man is panoplied against all foes. The assured faith of the Christian is, that "here we have no continuing city," but "we seek one to come." This assurance is only in Christ, and Christ is in no other religion, unless we put him there. The worth of the Christian message is the worth of Christ, the permanence of the message is the permanence of Christ, the finality of the message is the finality of Christ. And the finality in human history is sinlessness—a moral achievement that begins now and ends when men shall be like him. "Thou shalt call his name Jesus, for he shall save his people from their sins."

The Christian's possession of Jesus is the Why of Christian missions today and tomorrow. Place him in Africa, Japan, India, China, Europe, the Americas, and the islands of the seas, and the new life in Christ experienced there will organize itself in polity, in doctrine and in institutions to meet the changing needs of a continuously progressive culture. It is only our fears and faithlessness that make us think that the nerve of missionary endeavor has been cut, because we have discovered that our hopes have been disappointed, our dogmas challenged, our motives inadequate.

RE-THINKING CHRISTIANITY: A PERENNIAL TASK[1]

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THE derivation of the particular wording of our subject is too obvious to need either description or discussion. But if the major title is so manifestly suggested by a recent book, the subtitle indicates as clearly that we are dealing with a task that is of continuing duration. It is a task that has long been with us, and is destined to abide with us still.

We are told by Professor Rufus Jones that when he was asked to serve on the Committee that had set for itself the task of re-thinking and re-appraising missions in certain lands of the Orient, he "at once voiced the opinion that to enter upon such investigation without at the same time undertaking an appraisal of the state of religion at the home base would be to ignore a very important, perhaps the more important, part of our whole task of inquiry." Doctor Jones has written a book which embodies the results of his attempt at such an appraisal. There are those who think that the recent attempt at a re-appraisal of the missionary enterprise is an impertinence, and that any proposal to reassess the accepted affirmations of our Christian faith is sure evidence of spiritual poverty and intellectual complacency. But even slight acquaintance with recent developments and trends in the field of religious and theological thinking, seems not only to justify but to challenge and demand consideration of the topic to which attention is here given. The task suggested is so extensive that we cannot now undertake either an assessment of the results of such re-thinking, or even attempt to formulate its conclusions. There are many things to be said to which

[1]Address given at the opening of the fall semester of the Berkeley Baptist Divinity School, August 21, 1933.

we may not even refer. We propose to give ourselves to but a single point, and by way of preface to emphasize the task, the perennial task, of re-thinking Christianity.

The necessity for such rethinking is a perennial one, and grows out of at least two basic facts: First of all is the well recognized educational principle that nothing is real and dynamic in one's life experience which he does not think for himself. No one derives value or finds reality in that which he accepts as a part of his social heritage if he does not make it his own by the creative act of thinking it for himself and in terms of his own experience. The mere parrotlike repetition of any confession or creed or formula whether in politics or religion, or any other realm of human interest, is not only valueless, but may become a deadening and harmful exercise. The confession of a religious dogma, even of a dogma which others have found true or helpful or adequate, has in it no religious value if it be not true in, and for, the experience and thinking of the confessor. To take an example from the New Testament: At Cæsarea Philippi Peter and his fellow disciples confessed their appraisal of Jesus in terms of Messiahship and received therefor his commendation. But immediately thereafter Peter, according to the uniform statement of the Gospels, denied totally and emphatically that such a career involved death for Jesus. For Peter to have given assent to any theory of the significance of Jesus' death, even on the word of Jesus himself, would have been an idle and meaningless confession. He had, as yet, nothing in experience to make such a confession real. When, later, he did interpret the death of Jesus, his experience not only justified but demanded such an interpretation, and his confession had moral meaning and value. If our appraisal of Christianity is not our own, we may be sure it is of small moment to us or anyone else. We must constantly re-think it, as we must constantly re-live it, or it is for us neither vital nor real.

This general principle carries implicitly in it the further

necessity of doing our thinking about Christianity upon the basis of experience and by the inductive method. It would not be difficult to name theological writers and teachers of large and lasting influence who have proceeded upon a deductive basis. They begin, or began, with a series of general propositions concerning God: What he must be, and must do, if there be such a being as God. From these general principles there are deduced others less inclusive, and the whole historic phenomenon known as the Christian religion is interpreted under the control of these general assumptions. The logic of this method is pursued consistently and leads to some statements so extreme in puerility and absurdity that one can only gasp in amazement, and wonder how men of intelligence, culture and Christian experience could ever come to such wild and weird fancies.

According to the book of Job, Job himself could not answer all of the arguments of his three friends as to the principles of God's dealings with him. But of one thing he was certain; he knew his own heart and experience and he would not violate the integrity of his own conscience, even though it set him in opposition to God as presented by his three friends. And the book plainly and emphatically justifies Job's attitude against that of his friends, who could only repeat the traditional views of their day.

The New Testament itself is primarily a book of experience, and it is simply and honestly faithful to that experience in all it has to say to us. We are true to the genius of our religion, not when we simply repeat what the New Testament writers said about their experience, but when we go behind what they have to say to the experience which they seek to express and interpret. We may repeat their phrases and propositions and have no share in the experience which produced them, or we may get back into the fontal experience behind the phrases and express our experience in living forms of statement for ourselves. Only a novice in both the experi-

ence and the thinking can doubt which is the more correct procedure.

But, secondly, this re-thinking is required by the fact that we live in a world of constantly changing culture. The book, *Re-Thinking Missions,* names as one of the three basic reasons for the necessity of a new appraisal of the missionary enterprise, "the development of a new world culture." Whatever we may think of the merits of that discussion—and it certainly should not be dismissed with a simple wave of the hand—this point with its presuppositions and implications, is well taken. Here in our western world we have developed a culture, in which the eastern world shares, which is dominated by the spirit and ideals of science. The amazing progress in physical science, the varied developments in the field of psychology, of anthropology, of historical and social science, and of the history and philosophy of religion have brought us to a new cultural epoch. If we are to make Christianity vital to this age and this new culture, our Christian affirmations must of sheer necessity be re-thought in the culture patterns in which our world is now doing its thinking and living. Recently, a gentleman who has been a mining engineer and a professor of mining in recognized technical schools engaged me in friendly and serious conversation; among other things he said, "I am in hearty sympathy with the social and moral ideals of the churches, but they (the churches) seem to me to deal mostly in ideas which are unreal. They talk of matters and in language which seems to me to have nothing to do with that which is real in life." John Dewey, America's leading philosopher, and the one man who has done more than all others together to furnish the patterns for the educational thinking of America, recently broke a silence of nearly fifty years with a discussion of the problem of God. Dewey indicates that the reason he has never before entered the discussion is that never until now, in the book which is the basis of his discussion, has the discussion seemed to him to be related to real problems,

but has been carried forward as a purely academic question without reference to vital problems of living, and has been presented in patterns meaningless in our present culture. Our discussions have seemed to him as meaningless as the discussions of scholasticism have seemed to us. Whatever we may think of the accuracy or the justness of such observations as these two, they certainly give point to our emphasis upon the abiding necessity of our doing our Christian thinking in terms of the world culture in the midst of which we live. If we do not do so we cannot really get anything said that has either reality or vitality. We must not only be absolutely true to experience but we must also speak in the language and culture patterns of our real living.

But our task of re-thinking Christianity is concerned with more than a problem in methodology. Referring again to the book, *Re-Thinking Missions,* we are there reminded that a second of the major reasons for the re-thinking of missions is "the changed theological outlook." One must, of course, hasten to acknowledge that there are very many both in the pulpit and in the pew, and among those outside of the church altogether, to whom such a statement is of no application. I mean simply to state a fact. Men can be named who boast that they settled all their problems in Christian thinking years ago, and have not had a new idea about Christian teaching for twenty-five years. With respect to such teachers and those to whom they minister, we can have only a feeling of regret. He certainly knows but little of the world in which we live who does not know that the "changed theological outlook" is prevalent in wide circles, and especially among those who have come into touch with the fields of science and philosophy. Nor will bluster, or censure, or smug pronouncement solve the problems or allay the difficulties. We have hundreds of thousands, perhaps millions, of serious-minded men and women who desire to live honestly and worthily, who not only do not find our traditional forms of Christian statement helpful, but

who cannot avoid serious and honest question concerning the basis upon which the whole Christian thought structure rests.

As we seek to present our Christian message so as to accredit it to such as these, we should first of all be quite sure of the essential truth we are seeking to present and accredit. E. Stanley Jones has told us that he went to India with the idea that he must there present and defend the whole line of Christian tradition, but that he soon came to the conviction that he must shorten his sector and deal only with that which is cardinal in our faith. We must learn the same strategy. Some of our traditional Christian thinking must be frankly discarded; some of it must be relegated to the place of its proportionate significance, and some of it must be placed in the center, where it of right belongs, and from which rightful place it has been too long excluded, even by Christian thinkers. If Christianity is correct in its emphasis upon the centrality of Christ in the Christian religion, it must consistently insist upon his centrality in all Christian thinking and apologetic. We have long insisted that we must do our thinking about the person of Christ in the terms of Athanasius and the Nicene formulæ; that we must do our thinking about atonement in the terms of Anselm, or closely allied thinking; that for doctrines of justification we must follow Augustine, or Luther, or Calvin. But we simply reject this point of view outright and insist upon the imperative necessity of starting with our experience with Jesus himself and his own mind, and conform all other systems to his. Who said that the Athanasian formula was the final word on the person of Christ? It is well known and widely recognized that the thinking of the Nicene period was expressed in the patterns of Greek philosophy. But it is not so well or widely recognized, but none the less true, that the basis of much Christological thinking has been the conceptions and presuppositions of Greek mythology and not biblical presuppositions and Christian postulates and principles.

Who said that Anselm, or Luther, or Calvin has spoken for us the last word on atonement or forgiveness or justification? Any of these great verities or all of them, that are conceived primarily in forensic patterns, in terms of law courts, and judges and criminals and juries, and trials and acquittals, may be easily understood because they are tangible and concrete, but they are not true to the facts of Christian experience, and are not the terms and patterns which were vital and controlling for Jesus himself.

Why make large claims as to Jesus' finality for our faith and philosophy of life and destiny and then turn everywhere but to him for the cardinal lines of our thinking and believing?

The " tradition of the elders " in our day may be as deadly and indefensible as was that of the day of Jesus. " Right beautifully do we—as did they to whom Jesus addressed his criticism—set aside the word of God (and the mind of Christ) that we may obey the traditions of men."

Intellect is very important, and we need all of it that we can bring to bear upon the problems of our Christian thinking. If I am correct in my general emphasis we need more of it than we have exhibited, but tradition, even if it be orthodox, is not to be identified with Christianity, any more than the platforms of the two leading political parties of the last election are to be regarded as the last word in the exposition and interpretation of political democracy. If the two are identical, then the words of Canon Raven are true—and make no mistake about it—" Our religion is on trial at this moment for its life " (*Jesus and the Gospel of Love,* page 17); and make no doubt about the further point: if this is the only basis of Christianity's defense, it will lose its case. Is God concerned with formulas and fictions, with rules and definitions, or with drives and directions, with urges and energies, with purposes and motives, with attitudes and alignments, with goals and life values? If it is the former, then he is not even equal to the best of our human thinking, and we may be assured that

he will be left out of account as only an archæological curiosity.

That which made Augustine and Athanasius and Luther and Calvin and Anselm and Aquinas, and all the others with them, great, was not that they repeated docilely that which they had been spoon-fed by others, but that they dared do their own thinking on the basis of their own experience and in terms of the culture of their own day. We must start with the facts of Christian experience, work inductively from that basis and be as true as we know how to be to what is there given. It is of very great value to know what others have thought and said, and why they so thought and said. This gives us some appreciation of the continuities of Christian experience, and some understanding of the persistent problems of Christian thinking; but whoever supposes that the final solution of all the problems has been found, and the depths of all such experience have been sounded, is a beginner both in his thinking and his experience.

The necessity for this re-thinking is not a modern device of the devil, or of those who have proved themselves apostates from the faith. The necessity has been upon us through all these Christian centuries. Not later than the middle of the second Christian century, Christian leaders in the Greek-speaking communities faced openly and explicitly the challenge of Greek philosophy. As early as the opening of the third century the Latin-speaking communities rejected flatly the idea of any recognition of the culture of the Greco-Roman Empire. The reason for this attitude is not difficult to understand. But happily the point of view of the Greek-speaking churches prevailed, and our orthodox churches of today depend, in large measure, for their Christology upon the formulations of those daring Christian thinkers of that day who were ready to re-think their message in the terms of the new culture. The same thing was true when the church faced Neoplatonism, and it was Augustine who assimilated the Neoplatonic conceptions into his, and the churches' re-thinking.

Again when the philosophy of Aristotle invaded the circles of Christian thinkers, it was regarded as an enemy of Christianity and was strongly resisted. But it was gradually incorporated into Christian thinking, and within a century came to be regarded as the only basis of a sound view of the church and its faith. When the scientific interest which came with the opening of our modern era first emerged it was violently repulsed as a dangerous thing. There are still those who emphatically insist that the scientific temper and spirit have no place in Christian thinking, and that we must simply and sharply choose between science and revelation. Such insistence cannot be vindicated in any correct view of either science or religion, and shows lack of discernment and acquaintance with the story of Christian thinking. The great Hellenist, Wilamowitz-Moellendorff, says of the first great period when Christianity faced Greek philosophy and became the rival of the religions of the empire that "it overcame all other religions because it made itself more truly Hellenic than did they." His statement puts tersely what is well known to be true. This ability to assimilate the culture of that first period has been illustrated in each later epoch of challenge. Christianity has always overcome because of its great assimilative power. That is its opportunity and challenge now.

If we take the single doctrine of the atonement in the course of Christian history there is vivid illustration of the same principle and procedure. From the time of Irenæus (in Gaul) and Origen (Alexandria) about 200 A. D. down to the time of Anselm (1033-1109) the prevailing theory was the so-called ransom-from-the-devil theory. It, in essence, held that the devil had a claim, and rightfully, upon man, that Christ and God bargained with the devil for man's release, and that Christ gave himself as the price of such release; that either by force (as some) or persuasion (as some) or deceit (as some—making the devil think he could capture Christ when of course he could not) man was released by

Christ. In Anselm's view the life of Christ was lived in perfection, thus satisfying all claims God had on him, and by his death which he had no moral obligation to undergo he won the right to ask God for whatever he would in return. He asked and received the forgiveness of man. He had satisfied the offended honor of God and so he purchased the release of man from condemnation. With Grotius it was a matter of repairing the breach in the moral government of God. With Calvin and many moderns it was the satisfaction of the righteousness of God by the enduring of rightful penalty—in quality, or quality and quantity—of sin, and so satisfying a God who must punish sin even though he consent to the punishment of the innocent instead of the guilty.

Time does not permit the mention of other particular theories. Suffice it to say that there have been various others, and many particular modifications of the several leading theories. These manifold attempts to explain this cardinal historic doctrine are all understandable in the light of the culture of the day in which they severally arose. But no one of them can be regarded as adequate for our day, and it is our inescapable duty to undertake to re-think and re-state these great truths in the living terms of our present culture. When we are dead or desiccated the task may be handed to others, but if we are to live and lead, we must think and re-think, and re-think yet again. The task is perennial and inescapable.

If this emphasis and insistence seem unwarranted, we have but to turn to the New Testament itself for clear illustration of the point we are emphasizing. Paul, for example, began his ministry in circles in which he—as all of the primitive church before him—presented Christianity in the thought patterns and schema of Jewish *apocalyptic*. At a later date in the Galatian and Roman letters, he re-thinks his message in terms that give it a bearing upon the cardinal affirmations of *legalistic* Judaism. And no other writer of the New Testa-

ment attacks the problem. Yet again in the Colossian and affiliated letters he had to re-think his evangel in relation to a new culture in which Jewish elements were present, but not at all the dominant ones. We are here in the circles of Gnosticism and its teaching in the Greco-Roman world of philosophy and religion. The Gospel of John had to face a culture in which the Logos philosophy coming down from Plato and Protagoras to the Stoics and Philo was the pattern for its highest thinking. John's Gospel re-thinks the central Christian figure in terms of the highest concept in the culture in the midst of which the Gospel arose.

By our discussion up to this point it might appear that Christianity is to be conceived merely as a system of thought, and that the re-thinking of Christianity is to be regarded merely as a critical review of previous thinking. Indeed, we have too long and too much regarded it primarily as a matter of intellect, its testing to be carried forward in the laboratory of thought and the result fully expressed and vindicated in a syllogism. But we can never arrive at a true appraisal of true Christianity in this way. Man is not merely intellect but feeling and will as well, and if modern psychology is at all correct he is more basically feeling and will than he is intellect. God is not simply a mighty thinker interested in a series of propositions addressed to the intellect, and primarily concerned to get a set of Q. E. D's. If he is in relation to the world at all he manifests himself as a mighty worker shaping the world and life under the urge of mighty purposes and toward goals of ethical and spiritual supremacy and completeness.

Some eight years ago in connection with his visit to the United States, and other western nations, Kagawa voiced the criticism that here in the United States Christianity is " something to talk about, not something to live by." The criticism may be an overstatement of the facts, but its major premise is a wholly valid one. Christianity is not primarily something

to talk about but is something to live by. We are too much subject to the criticism that most of our thinking and re-thinking has not so conceived it. Our apologetics have almost exclusively undertaken to present and defend Christianity by a course of reasoning. But Jesus himself is authority for the declaration that Christianity must meet its truest test and be vindicated in the laboratory of life. In our re-thinking of it we must re-think it in its entirety and we must insist upon it as a form and type of experience as well as an accompanying set of ideas. To be sure there are those who have sought to present it merely as a way of life, and have depreciated, sometimes indeed deprecated, any attempt to find in it a system of truth also. But the fault of which Kagawa complains has been at least as prevalent, if not the more prevalent one. The test of any philosophy is the kind of ethics and spiritual living it will support. The realities of Christianity lie in the realm of experience and the data which it yields for critical inspection are data derived from experience. It has to do not only with individual attitudes and character, but also with the individual in all the complexity of his social relationships. It has something to say, and it has something to do, with determining both the norms and the forms of social conduct. It can carry forward neither its thinking about the norms nor its critical review of the forms of conduct in a social vacuum. Our task is not only to think about what people think as to Christian affirmations, but critically to inspect and evaluate the varied concerns and activities of our whole social group. We must have something to say not only about Christian ideals of living but also about empirical manifestations of social attitudes. What about the conduct of our "captains of finance" and industry—the social attitudes and the conduct of the steel trust and sugar trust, the coal magnates, and all the others? What of the war lords; what of those who cherish and promote race antagonisms; what of the yellow and morally vicious press; what of the moral morons

known as politicians in Washington and our State capitals and our municipalities? What of the unclean paganism of the movies and of our sex-obsessed modern fiction? What about the whole industrial and social order under which people go hungry in the midst of plenty, and many live constantly at the border line of want and suffering? What about the conduct of the businesses that turn men and women out of employment to exist in growing desperation and despair, simply in order that the precious dividends of owners and stockholders may not diminish but rather increase even during the days of a constantly deepening industrial depression? These are matters of cardinal concern for the Christian thinker. Of course, Christian thinking has something to say, and that in severe condemnation, of an industrial system that purchases its dividends at such a flagrant exhibition of unmitigated selfishness, and such a frightful cost in human welfare. Of course, Christian thinking must condemn as inadequate and unsatisfactory a "new deal" which has many good features—and features for whose success we must devoutly hope and pray, and whose ideal of collective and cooperative good we must commend—but which is so glaringly defective in the recognition of the truth that sound private and public conduct are the foundation of rich national life. We are treated to the revealing and reprehensible spectacle of a President of the United States using the influence of his high office to force upon the states and the people his program for liquor, beginning with beer, and the even more disconcerting spectacle of those who for the sake of party regularity are willing to traffic in their consciences—God forgive the word in this connection—and to debauch their own sons and daughters by voting back into control a traffic which everybody who is not blinded by greed or prejudice knows is the handmaid of crime, vice, and poverty. One can only deplore such moral blindness in high places, and condemn openly such moral obliquity on the part of press and politician

and all others who have become the spokesmen and protagonists for a traffic which has proved itself so destructive of everything for which Christianity cares. No one who even pretends to be re-thinking our life of today in terms of Christian ideals and conceptions, or even of humanistic proposals, can view the spectacle with equanimity, and no Christianity that deserves any consideration can avoid self-appraisal in relation to this sphere of life.

Christianity may have much to learn as it seeks to re-think itself in terms such as these, but if it has nothing to say at this point, if this is not a proper realm for Christian re-thinking, then what it has to say on any point is of small moment. If God cannot, or will not, break through life here, if that which we have to say for him includes no thinking in reference to these problems, then we have no rational basis for thinking that he can or will break through life at any point, at any time, or anywhere. If he is not concerned for these matters, then we are very decidedly lacking in interest as to what he may regard with concern. If we are not commissioned by him to re-think this realm then we may as well face the fact: the world will increasingly come to the conviction that it is too fully occupied with great tasks, and too serious in its engrossment in them to pay attention to so inept a conception as we may desire to set forth as God.

Our task is upon us; it is a task we must undertake for ourselves, and it will be undertaken by those who come after us. It is as inescapable as life itself and as perennial as experience. He who declines to engage in it has no place in the leadership of the Church of God, or in a school of the prophets. I call you to your task—the perennial task of re-thinking Christianity as a living way with a living God, in the terms of a vital and living Christ. Do your duty. Make Christianity real and vital for you and for others by re-thinking it again and yet again, for it is your inevitable and perennial task.

THE SAVIOURHOOD OF JESUS

A Psycho-Ethical View

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JESUS OF NAZARETH has been known by many titles. It is sometimes asserted that this must always be so because he is so many-sided that no one term is adequate. This is true. But if Jesus is significant in our day, some one function he performs will probably be found to be of more significance than any other. Prophet, Priest, Judge, Counsellor, Christ, King, Elder Brother, Advocate, Mediator, Lord, Master, Teacher—all these and more titles have been given him.

In singling out another time-honored title for emphasis, I have no intention of discrediting any by neglect nor of denying the quality it connotes. Let each stand and be honored and employed on such occasions as may call for it. But in my opinion "Saviour" most nearly expresses what men take Jesus to be. Likewise, "save" expresses what we depend most upon him to do for us. His saving function is that for which the church has cherished him for itself; and it has held him up to the rest of the world more because of its faith in his saviourhood than for any or all other reasons. This saviourhood that commended him to the past is the rock on which he will stand or fall in the future.

The idea of the saviourhood of Jesus had its rise as part of those systems of thought in which supernaturalism was the explanatory basis. To the thought of the church of no distant past, virgin birth, supernatural deeds, resurrection and ascension of Jesus established his right to the title "Saviour." One need not be understood as denying these supernatural grounds for Jesus' saviourhood in the assertion that there is still other ground for his claim to that title and

function. Such ground is in the facts of present-day human experience psychologically interpreted.

The Psychological View-Point

Saviourhood may be treated either as a thought concept or as a factor in a life process. As a thought concept it is an idea or element of thought that helps to complete a theological thought scheme. When one reflects upon the fact that sin is in the world, he is moved to posit a saviour from that sin because he cannot be satisfied with the idea that sin and destruction are to prevail. Then, if one be of practical turn of mind, he will look about him to discover one who will meet that demand. Jesus is chosen because of his own freedom from sin. Or, thought may run in the other direction. Having first come across Jesus and observed that he is unique among men, some explanation of him must be found. This moral giant must be accounted for. Surely he cannot just have happened in the world to no purpose. What is to hinder the conclusion that he is the personal revelation of God as a demonstration of the perfection originally intended in the race?

Such reflections upon the concept of saviourhood are very worth while. They need only to be complemented by an additional approach which considers saviourhood as a *factor in the determination of moral living.* In this study I choose only to deal with saviourhood as a factor, not as a concept. What happens in human living through the force of Jesus' personality upon men? By what means does his personality make itself tell for human goodness?

These questions suggest the psychological approach. Need one defend the psychological attitude? I think not. While Jesus does meet the demands of reflection, we need something more than a satisfactory thought scheme. By the psychological approach we discover the handles to be taken hold of in making Jesus' saving force actually function in

human affairs. It is not enough that Jesus' saviourhood be logical. For saviourhood is not self-realizing. Its realization is conditioned by the active mental life of those who are to be saved. Jesus may be a kind of nominal saviour in a man's adopted creeds, but have very little to do in shaping his daily and hourly conduct and feeling.

There is no intention here to neglect the power of belief upon action and feeling. I only want to close the door against the notion that belief in Jesus can count for anything toward actual salvation except it issue in healthy personality and moral goodness. When it does so issue, we can, from the psychological view-point, give belief full credit along with other factors in the saving process.

To be more specific on the nature of the psychological view, I understand it to be limited to the mental life. The stimulus-response scheme seems to me most advantageous for the study of mental life. By this scheme the mental life may be analysed into elemental responses to stimuli. Human life is then taken to be made up of reactions to situations. This is no pretense at definition of the ultimate nature of mind. I only want to point out that reactions of persons are what we are concerned with when we speak of their living as being good or bad; and that when we undertake to control or determine persons' living in order to save them, the place to take hold is at the situations that call forth their reactions.

Some explanation should be made of the use of theological terms in a paper on psychology. Let it be admitted at the outset that psychology has always been lacking in a vocabulary of its own. Consequently, it has been obliged to borrow heavily from other fields. It uses such terms as length, quantity, area and many others from the field of physics. It is not strange, then, that in dealing with the religious and moral life psychology should borrow from the vocabulary of theology and ethics, but use these borrowed terms to refer to very different concepts. In order to avoid

misunderstanding and embarrassment, therefore, the sense in which psychology uses each borrowed term should be stated. At least I shall try to do this in the most significant cases.

What is salvation? I have said that salvation through Jesus is conditioned by the very persons to be saved. Let us see how this can be. In the first place, the end result for man of all we hope for through Jesus is happy, wholesome living. This, in psychological terms, is conditioned upon right reaction to all vital situations. He is a saved man whose reactions to life situations are predominantly right and good; his judgments are fair; his motives lofty; his habits constructive and conserving of superior values. Mere assurance of salvation does not answer, for assurance does not always rest upon facts. Thus, while it may give temporary relief from strain and dissatisfaction, the facts still to be reckoned with may sooner or later compel the opposite conclusion and possibly result in disappointment and sorrow. Assurance is most dependable when it grows out of a candid dealing with all facts available.

This implies that salvation as result is not a perfect somewhat; neither is a saved man necessarily a perfect man.[1] Certainly from the psychological view-point salvation may approach perfection by as many degrees as there are different degrees of moral quality in a man's possible reactions to life situations. "A" may be said to be saved when he shall sincerely have repented of sin, exercised faith in Christ to the point of acceptance of forgiveness, and committed himself to Jesus' way of life. All these may take place within thirty minutes. But A is in some more satisfactory sense a saved man when after considerable time he shall have made Jesus' way of living his invariable life practice.

Evangelical theology may find other names for those later results following upon the initial saving step, such as,

[1] So far as I know, even present-day theology does not need the perfection idea in its use of the terms "saved" and "salvation."

" justification," " regeneration," " sanctification." I have no objection to that so long as there be no confusion about the process. When we turn from consideration of salvation as *result* to salvation as *process,* we find that, basically, the salvation process is always the same whether it be seen at work in the production of the initial step, or of the crowning step of perfection, or of any intermediate degree of moral worth. And that process, when Jesus has anything to do with it, is the simple reaction of the person to some life situation in which Jesus is the determining element or stimulus.

Salvation, then, is no accumulated content of antidote for sin; no neutralizing stuff. It is rather a process of reconstruction of experience and behavior in the interest of greater moral values, or in the interest of personal and social goodness. Salvation is none the less a result, which we may express as the realization of supremacy of the right in human living. It is clear, then, that psychology knows no non-ethical salvation. No man may be counted as saved except in reference to some moral good in his living. And I believe it is true to the attitude of psychologists in general to say that morally good living must predominate in the life of a person to whom the term " saved " is properly applicable.

What is sin? Just as salvation is no content of antidote, so sin is no content of poison to which salvation is antidote. It is rather undesirable or wrong response to vital situations. It is nothing at all apart from these wrong responses. Psychology knows only sinful behavior, but no such thing as sin in the abstract nor sin as content. When there is no sinful behavior by some person, there is no sin.

It follows that there is no way to get sin out of the world except to replace wrong responses to life situations with right responses. No mere wish will do it, nor any majority vote, nor even a divine decree. Just as in the case of salvation, so in the case of sin the dominant element in the situation determines the outcome. If, then, Jesus be an element in any

life situation to which a person makes wrong response Jesus fails to be his saviour at that point.

What is a saviour? When we look for that to which the term "saviour" would properly apply, it readily occurs to us that whatever determines the outcome in favor of the morally good life should be so named. Any stimulus, then, which is adequate to determine response in favor of happy, right living is in true sense a saviour.

Is Jesus the Saviour?

I have shown above that psychology is quite at home with the term "saviour" when it refers to the determining factor in right living. And Jesus is as much a saviour for psychology and ethics as for theology whenever he functions as adequate stimulus to right living, whenever men's reactions to life situations are dominantly good because they arise out of the stimulating influence of Jesus.

But this view is very different from some that have had strongest theological support. As I review my own experience, I recall a number of views of Jesus' saviourhood prominent in my own religious education. I have reason to believe that some such views as these would be a very frequent resort of men and women of my generation if called upon to justify their faith in Jesus as Saviour. One of these views is that Jesus is Saviour by divine appointment to that office. Another is that Jesus' death makes him Saviour; his spilt blood evidences a sufficient sacrifice for sin; his surrender of life pays the required ransom for souls in the prison-house of sin. A third view is that Jesus is Saviour through the magical effect of his will that men shall be relieved from the penalty for sin. A fourth view is that Jesus is Saviour by virtue of his own noble, sinless living. For thereby, it is claimed, he accumulates sufficient merit to offset the entire accumulation of sin to the present and all that can possibly accumulate in the future.

From the psychological view-point this is too much like saying that Mr. A is the educator of our community because he is the legally appointed principal of our school; or because he is opposed to illiteracy and other forms of ignorance and has pitted his will against them; or because he is himself highly educated in both the cultural and professional senses. Now there may still be some citizens of any community one might mention who would be satisfied with some one or more of these conceptions of an educator. But most of them would be satisfied to call Mr. A their educator only when children and youth advance in their life development and adjustments through their reactions as pupils to Mr. A's teaching. What the above views neglect is the minds of the subjects of salvation. Jesus' saviourhood in the final sense depends upon this.

The closing statements of the preceding paragraph become clear when we think in terms of *potential* as over against *actual*. There is a view of Jesus as potential saviour which is quite worth while provided we recognize its limitations. He is a fact in the world to be observed and contemplated. He has lived a life of superior excellence. His beauty and strength of character have proven potent in the lives of men toward similar moral excellence. There is no good reason to doubt that his effect would be any the less wholesome now under similar conditions. He is stimulus—saviour to a man's ready organism as the sun is potential light to the eye. That is to say, Jesus is saving factor when a man's will is laid bare to his influence. But as potential saviour, he has yet to be known and appreciated and used, just as the school principal is no more than potential educator until he is known, appreciated, and responded to by the pupils. Can Jesus, then, be more than *potential* saviour to the unevangelized? Evidently not. Therefore, *actual* saviourhood is of most concern from the psychological point of view. To this we shall now turn under the question, How does Jesus actually save people?

How Does Jesus Save People?

I have intimated above that only a healthy, ethically good person can be said to be a saved person. At any rate, whatever descriptive term we apply in the case, moral excellence and individual and social happiness are the supreme ends toward which we seek, choose and appropriate a saviour. Jesus functions toward these ends in the same way that any personality effects a modification or change in another. Anyone can see this in his own experience in becoming associated with a certain other person. After some time one finds that he doesn't think, feel or act just as he used to do about certain things. And upon analysis he discovers that his own ways have taken on many of the characteristics of that other person with whom he has become associated. Many life situations have included that person in them as an element, and he has furnished the dominating stimulus to reaction.

Jesus saves people by stimulating them to faith in and fellowship with the Supreme, and to cooperative endeavor for a good society. Let a man go in his imagination with Jesus out upon the hillsides in the early morning, or into the synagogue or temple at the hour of worship to pray, to praise and to commune. The result usually is that the man himself learns Jesus' secret of communion with the Divine, and his spirit takes on confidence, courage, hope, cheer and happiness. Let him also follow Jesus about the market-place, on the highway, at home, at dinner with his friends, at the side of the suffering, in the presence of the sinful, at his trade, in the presence of his enemies as he confronts his crises of life and death. The result usually is that the man catches from Jesus his spirit of loyalty, of forbearance, of service, of sympathy and compassion, of sincerity, of good-will and love, of justice and mercy, and little by little makes these the laws of his own life. He has become a saved man through his personal touch with an imitation of the Master. Jesus is his

Saviour because he has somehow become the dominant stimulus to faith and action in the man's life situations.

The question may arise here, Why not say Jesus saves by his death? I have no objection to this, provided we recognize its limitations. Jesus' death may very well be that incident in his career that stimulates men to repentance and holy living. But aside from its function as stimulus to persons' reactions, I can see no more value in Jesus' death as saving factor than in the death of any other person, say one of the thieves crucified beside him. Looking for the particular thing that makes Jesus' death an effective stimulus to the good life—and hence the saved life—one discovers the crucial element not in the death but in the life of Jesus. The fact that Jesus *would not desert his cause of righteousness* attracts persons to the dying *Jesus* rather than to the dying *thief*. They say to themselves, The thief is the sort we are, but Jesus is the sort we want to be. The death incident furnishes the occasion for Jesus' life of goodness to make its appeal to them and to challenge them to initial righteousness.

The Range of Jesus' Saviourhood

Those who have seen clearly the inestimable value of Jesus' saving influence in the world shrink from any thought of ever losing him as Saviour. But we have no right to assume that Jesus' saviourhood will continue without consideration of the same conditions under which it first functions. We have seen that Jesus saves people by stimulating them to right living; and that we call him "Saviour" when he is the dominant stimulus in any life situation that calls forth men's reactions in right living. Jesus, then, will be Saviour just so long as he continues thus to stimulate persons.

There is something fearfully rigid about this law. Most of us know of men occupying office with all the honor, perquisites, and other personal satisfaction to themselves, but without getting done anything that is intended through that

office. In the case of Jesus, however, he ceases to be a saviour the moment he ceases effectively to stimulate men to worthy living. He cannot hold office "with his feet on the desk." And one can imagine the unutterable anguish with which Jesus may even now look upon a generation for whom he might be a saviour but cannot. The notion that there is something supernaturally powerful in him that absolutely assures his triumph with men is not only extremely dangerous, but is unwarranted by the facts. The cessation of his saviourhood is quite possible, disturbing as the thought of it may be. Other stimuli in life's situations do have more power with some persons, and their resulting reactions are bad. Jesus never was their saviour and possibly never will be. Through no fault of his, nevertheless saviourhood is thwarted in their case. At the same time, the possibility of Jesus being a man's saviour does not wholly cease to be, even though it be thwarted again and again. He forever remains *potential* saviour, and the way to *actual* saviourhood is never completely closed.

I have refused to discuss salvation as meaning anything other than the process or the result of excellent moral living. By the same token, Jesus the Saviour ever remains a necessity for the individual. There is no final salvation. This is so because new life situations are ever arising to which the individual must react, and there must be in every one of these a stimulus adequate to cause the right reaction. The thesis of this paper is that Jesus as adequate stimulus to the good life is a value for both the growing child, the experienced sinner and the saint. This is contrary to the erstwhile notion that Jesus as Saviour functions only for the sinner, or, at most, for the child and the sinner; a notion that regards saints as beyond the necessity of help, and children as not yet "victims" of sin and hence in no need of salvation therefrom.

Any difficulty in the way of accepting this announced

thesis may be accounted for by the erroneous practice of classifying all persons as either sheep or goats. But the fact is that human living presents all grades of morality, and that nobody has ever been able to convince us all that there is any particular point in the moral scale through which we may draw a line between the saved and the unsaved. If we continue to use the term "salvation" in the face of the fact that all the saved people any of us have ever known have some morally negative qualities in their living, we must understand it as a relative term. If we find a man in whom positive moral living is dominant, we may call him a saved man. But by what term shall we call the man who morally excels this one by any degree? "Saved" also, for we haven't enough terms to supply a different one for every degree of the good life.

Forsaking the futile attempt to make the terms "saved" and "lost" identify people as on one side or the other of a fixed moral fence, I suggest that we give our attention to the idea that one's greatest moral possibilities at every step of the way through life is the progressive goal for which we should summon to our help a matchless stimulus-saviour like Jesus. Children need him for moral development. Sinners need him for moral rescue. Saints need him for moral perseverance.

The ethnological limitation of Jesus' saviourhood depends upon mental and environmental differences among peoples. The notion that Jesus is specially set apart in his function as Saviour for a supernaturally specified group of human beings is of no interest to psychology until examination shall have been made of Jesus' actual influence upon peoples. What we discover is that the line of his effective stimulus to the good life cuts right across ethnic groupings. The facts that Jesus' saving process operates through psychic processes, and that psychic differences between races are no greater than between individuals of the same race should lead us to expect this. At any rate, the discovered fact that all races do make the

same moral response to Jesus as stimulus settles the question against the notion that he is either a geographic or an ethnic saviour. Even though he be Hebrew to the ethnologist and Oriental to the geographer, he is to the psychologist and to the moralist a *person* to be reckoned with by all persons. There seems, therefore, to be no psychological objection or barrier against the hope of a moral synthesis of the nations through Jesus as synthesizing agent.

The Task for Religious Leadership

By this time there will have emerged the suggestion that, to insure actual salvation through Jesus, some dependable factor must be found that will make potential saviourhood actual; that will make Jesus the dominant stimulus in every life situation.

I once read a story in which the chief figure was represented as having magical powers whereby he could at will function in any situation in whatever way seemed to his advantage and liking. He could make himself large or small, rich or poor, beautiful or ugly, strong or weak, present or absent, young or old, desirable or repugnant, man or animal or inanimate. Indeed he could not be evaded nor his purposes thwarted because of his ability to present compelling influence of whatever sort demanded to gain his ends under any and all circumstances. Jesus is sometimes thought of and represented in Christian teaching as being thus unlimited in reference to his function as a saviour. This view, carried to its logical conclusion, pictures Jesus as injecting himself into every situation with such power as to compel reaction in the direction of salvation or the good life in some such fashion as the air keeps us all breathing by the very compelling force of its own weight upon our ever-exposed respiratory organs, even when we are unconcerned or when we would desire to stop breathing.

But we are in no such magic-governed world as the story

books and some theology picture. In the world of reality Jesus has no unrestricted entrée to life situations nor unlimited power in them. He must be introduced. How, for example, can Jesus be actual saviour to the jungle people or to the thousands of illiterates submerged in the heart of an Indian village, or to a Tennessee mountaineer, or to a Lower-East-Side New Yorker? How well are these likely to know him? What chance have they to receive the stimulus from him that will excite the reaction of right living and individual happiness? He is not present to their senses. Gone from earth these two thousand years, he becomes more remote from sense every passing generation, *unless* the stimulus of his saving personality be mediated.

The disappearance of Jesus beyond sense perception leaves imagination as the only avenue through which the stimulus of Jesus' personality may be felt. But this is no mean avenue, as history clearly shows. Ask any honest Christian skilled in self-analysis to tell how he, having never seen nor heard Jesus, yet is saved by him. The answer will be, " I picture him to myself from what I read of him, from what I hear trustworthy people say they know of him, and from the behavior of persons known to be imitating him. This picture of him reflected from literature and from Jesus-like men and women excites me to Jesus-likeness, to the good life, in which I find real happiness. I cannot distinguish this from salvation. And since the stimulus thereto originated in Jesus, he is my Saviour."

Jesus' salvation is mediated salvation in our day, else it is no actual salvation at all. His stimulus to right living in faith and action makes its way down the line of living disciples who have reproduced him. They are the media through which his saving stimuli get to you and me. From some we get powerfully effective stimuli toward the good life; from others weak stimuli; while some persons stimulate us to the bad life and to moral ruin. Would it not be fair to say

that in all cases in which character, having first been determined in persons by contact with Jesus, becomes in turn an effective stimulus to holy living, the salvation of Jesus has been mediated through those from whom the stimulus more immediately comes? Granted this, *any worthy liver who successfully stimulates another to worthy living is a saviour.* But it is also true that the salvation of Jesus is often thwarted because of unworthy living by persons whom subjects for salvation admire and imitate.

The function of the religious leader is not only to secure the mediation of Jesus' moral stimulus but to secure the functioning of this stimulus in all of life's relationships. Actualization of salvation is not satisfactorily evidenced in intellectual assent alone nor in simple trust that things will come out all right in the end. Jesus must be made the stimulating element at points where vital decisions are being made and actions initiated. Therefore, the effective religious leader will secure sincere and intelligent exposure of the minds of persons to Jesus' stimulating personality and ideals. Let me illustrate:

In the days before Prohibition, I was pastor in the village of X, less than twenty miles from the county seat. X had a dry administration, and no saloons or any other traffic in liquor were permitted. The county seat was saloon-ridden, and its courts were so corrupt that it was almost impossible to secure conviction of even the worst violators of liquor laws. Under the law of the time, violations of liquor laws might be prosecuted under any magistrate within the county. Accordingly, it was decided to prosecute the liquor cases of the county seat in the court of the Mayor of X, who did his duty so well that the liquor men began to squirm under the blistering fines they were having to pay into the treasury of the village of X. Their next move was to approach the Mayor with bribes, moderate at first, but more and more attractive every time they were refused. Finally the Mayor, who was a member of

my church and a sincere man, declared to me, "If these fellows don't stop increasing their bribes, I'm afraid they will soon be naming my price." What should I do? I seemed to be warning myself that, "If the Mayor is a saved man today, he may not be tomorrow when he shall have sold out to the liquor interests." Soon I formed the conviction that, as the Mayor's pastor, it was my business to keep Jesus' teaching and noble living so constantly before the Mayor as the most worthy basis of conduct for himself that he could neither lose sight of it nor do any less than practice it under all circumstances.

I have insisted that salvation with meaning inheres in right living and cannot be realized except through right living. Neither by any sound logic can such living be so limited as to neglect any human relationship and still satisfy the demands of a full salvation. True, it is better for a person to acquire and practice right responses in but one of the areas of experience than in none at all. But civic loyalty in such situations as was illustrated in the story of the Mayor and the liquor ring, cannot atone for family desertion; nor can ardent local patriotism atone for international hatred; nor domestic tranquillity, for racial and industrial war; nor strict obedience to law, for neglect to provide needed legislation and reconstruction of the social order; nor ardent, skillful churchmanship, for trustworthiness in business and the professions. Therefore, any religious leadership that fails to make Jesus' life and principles the actual determinants of thought and conduct in any one of these life situations fails to realize full salvation through Jesus and thereby forfeits the right to full credit as a mediator of Jesus' salvation, or else proves Jesus' lack of power as a moral stimulus in that area. I am not making any claim for the doctrine that Jesus is mankind's *only* saviour. But I risk the opinion that one of the greatest weaknesses in contemporary religious leadership is its lack of thoroughness in getting both individuals and social

groups to confront Jesus as moral stimulus in all of life's relationships.

Under this view, no religious leader is warranted in setting aside certain seasons of the year for the express purpose of getting persons saved, and leaving other seasons for routine matters only. For salvation really inheres in the good life, and the time to realize it is always *now*. Therefore, the real test of excellence of religious leadership should be the degree, in both extent, thoroughness, and continuity to which persons under its guidance are realizing the good life, individual and social. This should not be difficult to ascertain. And when once known, it should be a good indicator of the points of needed emphasis in a program aimed at securing experimental action on the part of individuals and groups in all of life's relationships according to the best principles and ideals conceivable.

For a hundred years the Christian church has been much concerned and at great expense of men and money about Jesus' saviourhood for non-Christian peoples. I refer to the modern Christian missionary movement by the church of the Occident for the Orient, Africa and the island world. Yet with all its zeal the church has varied from time to time and has been divided as to its philosophy of missions. Until very recent years, however, Jesus, in the mind of the missionary church, was supernatural saviour to the "heathen" provided they should once hear of him and accept him. Ethical salvation for the "heathen" was little thought of. But should the matter be pressed, it seemed sufficient to assume that the ethical life would follow as a matter of course upon acceptance of Jesus as Saviour by grace. Moreover, large numbers of devout missionary-minded churchmen were easily convinced that even those "heathen" that the message of salvation through Jesus never reached would participate in this gracious salvation beyond death. For

a just God, it was argued, could hardly deny salvation to those who, through no fault of their own, had not heard.

Now the whole structure of modern missions threatens to crumble. True, there has been a remarkable winning of converts and a deep rooting of the Christian church in non-Christian soils. But the missionary objective is under fire of criticism from both sides of the world. This was inevitable with the coming of enlightenment and the consequent raising of the good life, ethically conceived, to a superior level in the scale of values and of ends. If new motive is demanded for foreign missions, it is found in the joy resulting from living the good life and in the native tendency to share joyous experiences. Salvation for the "heathen" inheres in their realization of the good life in and for themselves. Jesus is their Saviour only when he functions as determining stimulus to them in their life situations.

Under this view, missions would seem to be in even greater demand, and the church would seem to be under greater responsibility to rehabilitate its missionary structure. At one time the church could rather complacently fall back upon the doctrine of salvation by grace after death—a salvation of pure speculation. Today nothing short of happy, wholesome living in present-day situations can be admitted to the category of salvation. If Jesus is to be saviour to foreign peoples, he must become their dominant stimulus to right living in today's world and affairs. And if mediation of his moral stimulus through reproductive persons is of value for contemporary Occidentals, it is also likely to be of value to Orientals, Africans and South Sea Islanders. Such mediation is possible only through personal contact and sharing of experience. Hence, the rejustification of foreign missions.

BEECHER, THE RHETORICIAN

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Ordinarily, we do not think of Henry Ward Beecher as a rhetorician; his fame as a preacher has obscured his remarks on the theory of preaching. And yet, on several occasions he was given the opportunity of discussing his theories of preaching. As a successful practitioner of his art, he went three winters to Yale University to tell the young divines what he knew about preaching. Because Beecher had the reputation of cooking up his sermons in the hour preceding his appearance in the pulpit, his friends were doubtful of his ability to appear on a lectureship at a great university. Would he not make the judicious grieve? Indeed, the outline of his first lecture at Yale came to him while shaving. And it is precisely because Beecher held true to form and lectured about the only kind of composition he was interested in that his lectures are of value.

Beecher makes it clear that extemporaneous preaching, the name he gave to his type of preaching, was not preaching offhand. Careful filling up of the stores of material had to precede speaking in the pulpit. But the actual creation of the sermon had to take place in the presence of the congregation. The fusing of the material was to be brought about in the fires of inspiration as they glowed, not in the study, but in the pulpit.

Everything dealing with the composition of the sermon was approached by Beecher from the angle of composing in the presence of the audience. De Quincey once proposed showing what influence the printing-press had had upon composition. In his Yale lectures Beecher set out to show what influence speaking in the presence of the audience had upon composition. The problems of invention, arrangement and style are different when met in the study and when encoun-

tered in extemporaneous speaking. To tell here what Beecher said about all such differences would make too long a story. However, I think it would be interesting to point out what contributions Beecher made to the theory of extemporaneous preaching.

In two ways, vital or not depending upon the point of view, Beecher increased man's knowledge of the instruments of persuasion employed in extemporaneous preaching. As said, because of the demands upon his time, Beecher developed the dangerous (at least for most men) practice of preparing his outline in the hour preceding his preaching, and then clothing this outline in the hour of preaching. No one in an hour can make an elaborate brief. Elaboration takes time. It makes little difference whether Beecher indulged in rationalization in saying that the common people, whom he desired to reach, were repelled by closely knit sermons. The fact remains that at the height of his career he habitually preached to three thousand people every Sunday morning using an outline prepared in the hour preceding his appearance in the pulpit. Beecher claimed that the cultivated few in any congregation enjoy the unfolding of the sermon step by step. This is an æsthetic appreciation which the uncultivated, who make up most of the congregation, do not possess. A series of parables or a line of facts is best suited to the multitudes.

In reviewing his own practice, Beecher came to feel that this theory of loose organization was the best suited to the classes of society at which he aimed. As far as I have been able to ascertain, Beecher makes a contribution here to our knowledge of the instruments of extemporaneous preaching. No rhetorician has ever described this type of organization before. True, it has been employed. Russell Conwell, in his *Acres of Diamonds,* given more than six thousand times, mostly to the common people, relied upon it. Talmadge in his *Big Blunders* used the series-of-parables form of organization. Spurgeon, another preacher to the masses, employed

this loose type of organization. Some of the values of this form of organization are that it can be contracted or expanded at will, the climax is in no certain place, no one point has to precede the other for an accumulative effect, the speaker can give his attention to winning the audience rather than to saving his outline.

Of course sermons preached upon such an organization could not stand the unimpassioned scrutiny of a Monday morning. Beecher seldom read his printed sermons. Beecher did not believe that the standards of literary excellence, permanency and felicity should be applied to sermons. Sermons were tools that had work to do. Man had to be regenerated. Beecher replied to his critics, "What do you want? You do not want an argument for the sake of an argument. You do not want a sermon that is as perfect a machine as a machine can be, unless it does something." Utility is the first consideration in sermon-making.

The second contribution which Beecher made to the theory of extemporaneous preaching grows directly out of the first. If there were to be a series of parables, the preacher's mind had to be stocked full to overflowing with them. The parable, or illustration, was Beecher's chief instrument of persuasion. "The material for my sermons is all the time following me and swarming up around me. I am tracing out analogies, which I afterward take pains to verify, to see whether my views of certain truths were correct." In his Yale lectures Beecher devotes one entire lecture to a consideration of the illustration, which is the best exposition of the subject to be found anywhere. Besides enumerating all the uses of the illustration that everyone else had ever thought of, Beecher concludes that there are three others. In stating that the illustration provides for various hearers, that the illustration rests the audience by appealing to "different parts of the mind," and that the illustration helps the speaker say indirectly what would be unwise to say directly, Beecher increases our

knowledge of the illustration. The preacher, more so than any other speaker, deals with a heterogeneous group. Nothing will so satisfy all elements of the congregation as the illustration. This use seems obvious and it is strange that no rhetorician before Beecher had noted it. Herbert Spencer, according to Beecher's testimony, set him to thinking about the economy of the listener's attention. Beecher, in mulling over the uses of the illustration, stated that it was useful in economizing the attention of the audience. Broadus, who knew a thing or two about the composition of the sermon, includes this use in his revised edition and credits Beecher with first enunciating it. Beecher, in his time, spoke on many ticklish questions. These controversial matters could be handled satisfactorily to all and sundry by means of the illustration. In philosophizing about the illustration, Beecher showed that it had three properties to which attention before his time had not been called.

THE MUTUAL INFLUENCE OF SCIENCE AND RELIGION

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THE controversy between science and religion which dominated much of our thought of yesterday has abated. The fierce spirit of prejudice and hostility has spent itself. The charge that science is undermining religion and the recrimination that religion has blocked scientific progress have lost much of their controversial vitality. One cannot compare the relation between scientists and religionists of today with that of two and three decades ago without realizing that something has happened. A change has come. At least two factors—both essentially philosophical—may be distinguished as chiefly responsible for that change.

In the first place, religious thought during the past two decades has become more conscious of itself as metaphysical —humanistic developments notwithstanding. It has adopted the distinction between phenomenal and metaphysical reality and has been profoundly influenced by it. Borden Parker Bowne, one of the first to urge this distinction as it concerns the relation between science and religion, wrote, in the first book that he published,[1] now nearly sixty years ago:

> To religion the cause, to science the method; to religion the power, to science the path: this, I believe is the only possible basis for an abiding peace.

The distinction called for a sharp differentiation—to science the field of physical or phenomenal reality, to religion the field of ultimate or metaphysical reality. The fact that science directs its attention to such categorical ultimates as

[1] Bowne, B. P., *The Philosophy of Herbert Spencer* (New York: The Methodist Book Concern, 1874), p. 127.

space and time, matter and causality, and life, in no way affects the essential validity of the distinction. The field of science is the physical world and the method of science is incapable of establishing whether or not the physical world as revealed by it is the world of ultimate reality. Scientific method can neither establish nor disprove the spiritual nature of the world-ground. That belongs to the function of metaphysics. Religion assumes that function in postulating a personal power-world back of the physical world and then proceeds to relate itself to that power-world. Under the influence, therefore, of this distinction between the phenomenal and the metaphysical, religious thought is conscious of no conflict with science.

In the second place, scientific thought during the past three decades has become more philosophical. Theoretical physics, the new astronomy and the new biology have opened up large speculative fields. Vast changes have come in the conceptions of matter, causality, space and time. The science of yesterday made arbitrary assumptions concerning these categorical ultimates. The new science has made them theoretical problems. With such changes no room is left for the old dogmatism. The science of yesterday assumed the adequacy of its methods for dealing with the ultimate nature of reality. The new science more generally accepts the possibility, if not the probability, that its methods cannot exhaust the metaphysical and hence do not preclude the possible truth of the religious postulates. Today leaders of both scientific and religious thought have come to recognize more fully that theoretical views *qua* theoretical are tentative and therefore subject to revision and correction.

In the spirit of the change which has thus come we find eminent scientists, such men as, Millikan, Eddington, Jeans, Thomson, Pupin, Conklin, Curtis, and Mather, writing on the subject of religion and the relation of science to religion. On the other hand, leaders of religious thought generally are

giving eager attention and study to the advances of science. There is no fear of science in the progressive religious thought of today, nor is there concern on the part of progressive science to deny the essential postulates of religion. The prevailing mood in the world of thought, therefore, is a different one from that of yesterday—one in which science and religion can approach each other, without the passion of prejudice, for the purpose of better understanding each other and the relation of each to the other. In this new atmosphere, free from the hostile dogmatisms of yesterday, it has become possible to study the mutual influences of science and religion.

The early studies of the historical relations between science and religion were chiefly controversial. Such a work as that of Andrew D. White, *A History of the Warfare of Science with Theology,* published in 1896, amassed a great bulk of material to support the thesis that ecclesiasticism and theology in both Catholic and Protestant churches had stood as barriers to scientific progress. The book of James J. Walsh, *The Popes and Science,* was published with the object of refutation and of vindication for the church. Other studies, less controversial and more comprehensive, have followed, permitting a more adequate appraisal of the extent to which the church acted as a retarding influence to the advance of science, on the one hand, and of the extent to which scientific work was done or encouraged within the bounds of the church, on the other. The purpose of this paper, however, is not to review the restrictions of the church with respect to science, nor the stewardship of science exercised by the monasteries in the Middle Ages, nor the scientific work of such churchmen as Albertus Magnus, Thomas Aquinas, Roger Bacon, Arnold of Villanova or Basil Valentine, but rather its purpose is to consider the possible points of positive influence of the religious mind and the scientific mind upon each other. In the realm of ideas and attitudes what influence

has religion had upon science, if any, and what influence has science had upon religion?

For the most part it must be admitted that through the greater span of development of modern science, the religious mind had little if any contribution to make to the scientific mind. If we turn, however, to the beginnings of modern science we find certain background influences definitely religious in character. Professor Whitehead has already distinguished some of these in the chapter on "The Origins of Modern Science" in *Science and the Modern World.* For example, before science could be possible there had to be a profound belief in the order and dependability of the natural world—a faith that the details of nature could be known and correlated. Such a faith characterized the religious mind of medieval Europe. Professor Whitehead says:

> When we compare this tone of thought in Europe with the attitude of other civilizations when left to themselves, there seems but one source for its origin. It must come from the medieval insistence on the rationality of God, conceived as with the personal energy of Jehovah and with the rationality of a Greek philosopher. Every detail was supervised and ordered: the search into nature could only result in the vindication of the faith in rationality. . . In Asia, the conceptions of God were of a being who was either too arbitrary or too impersonal for such ideas to have much effect on instinctive habits of mind.[2]

In this faith in the dependability of the natural world, then, we find the scientific mind in derivative contact with the religious.

A second point of influence lay in the practical interests of the Christian religion. The Greeks had cultivated science, but their interest was more theoretical than practical. Professor Whitehead distinguishes in the medieval church, on the other hand, that sort of "active interest in the simple occurrences of life for their own sake" that gave to modern

[2] Whitehead, Alfred North, *Science and the Modern World* (Cambridge: The University Press, 1926), pp. 15, 16.

Europe " a more effective scientific mentality than that of the ancient world."

> Gregory and Benedict were practical men, with an eye for the importance of ordinary things. . . In particular, we owe it to St. Benedict that the monasteries were the homes of practical agriculturalists, as well as of saints and of artists and men of learning. The alliance of science with technology, by which learning is kept in contact with irreducible and stubborn facts, owes much to the practical bent of the early Benedictines.[3]

The Christian teaching ennobled labor and made industry a virtue; its every-day emphasis was distinctly practical. We may think of the medieval religious mind, therefore, as providing impetus to the practical interest in ordinary things, an interest that constitutes an essential element in the make-up of the scientific mind.

Again, as industry expressed itself in the practical work of the monastics so also it appeared in their theoretical studies. The Christian theologians of the Middle Ages were the intellectual disciplinarians of their day. Their scholastic studies were carried on with painstaking care and logical precision. Professor Whitehead points to the work of these scholars as directly influencing the scientific mind. He writes:

> It needs but a sentence to point out how the habit of definite exact thought was implanted in the European mind by the long dominance of the scholastic logic and scholastic divinity. The habit remained after the philosophy had been repudiated, the priceless habit of looking for an exact point and of sticking to it when found.[4]

At least one other point of influence should be added, it seems to me, to those suggested by Professor Whitehead, namely the Christian belief in moral responsibility. Early Christianity was essentially individualistic. It concerned the relation of the individual to God. And that relation was understood in terms of strict accountability. Regardless of the various views concerning human freedom, the church

[3] *Ibid.*, p. 19.
[4] Loc. cit., p. 15.

universally held to the moral responsibility of the individual. If a man fails, he must bear the blame. The positive side of this responsibility was the obligation to do good. Within the monasteries that obligation became a duty not only to do good but to work. It was a duty that was later expanded in Luther's thought to mean that every life-work is a calling by God. This obligation to work and to follow a task to its finish, this sense of individual responsibility for the task, is part of the moral equipment of the scientific mind. That this moral element in the developing scientific mind points to a derivative contact with the medieval religious mind would seem clear. This is not to deny that the moral consciousness can exist apart from the religious consciousness, but it is to affirm that the religious consciousness actually has given impetus to the moral.

In all of this, it is not of course a question of affirming that modern science grew up out of Christianity. The development of modern science is entirely too complex for so easy an explanation. There had been the antecedents of Greek science and Greek philosophy, and the Moslem world had perpetuated the Greek traditions. It was contact with the East during and after the Crusades that brought the most direct stimulus to scientific development. Nevertheless the fact of significance is that that development took place in western Europe, not in Russia, and not in Asia or in Africa. It must therefore be seen against the background of the medieval European mind—to which the Christian religion had made certain definite and significant contributions. It is not without value, therefore, to attempt to distinguish, as we have here done, those attitudes and beliefs of the Christian religion which came as an immediate heritage to modern science.

Likewise, in turn, modern science has had far-reaching influence upon ideas fundamental to religion. In the first place, it paved the way for the overthrow of authoritarianism

and for establishing the autonomous validity of religious faith. The medieval church carried authoritarianism to the uttermost limit. The church held the infallible revelation of truth. Neither reason nor experience was admitted as qualified to deal with questions of doctrine, for matters of correct doctrine were directly and divinely revealed to the church through faith. The Protestant Reformation was ostensibly a revolt against authoritarianism; actually it substituted one authority for another—the Bible for the church. For more than three centuries the Bible constituted for the Protestant churches the absolute and infallible revelation of the word of God. Authoritarianism, however, could not permanently hold its place in a world of growing scientific temper. Astronomy, geology and biology, working outside the church, brought their evidence. Historical criticism, working in the spirit of science within the church, continued with the attack. One of the strongest influences working toward this end was the teaching of the great German theologian, Friedrich Schleiermacher (1768-1834), who met the whole issue by transferring the problem of authority from without to within. Not in the external authority of the infallible church, not in the external authority of the infallible Bible, but in the inner authority of one's own experience—the feeling of absolute dependence upon God—it is here that the security of one's religious faith lies. Schleiermacher's work thus put religious faith upon an experiential basis, a work prepared for, in part at least, by the growing scientific temper of the modern world.

In the second place, science is largely responsible for banishing the conception of miracle in the sense of any interruption of the orderly processes of the natural world. The religious faith of the medieval mind made its contribution to the scientific postulate of a dependable, knowable world. Science, in turn, has now required of religion the universalizing of that conception, that the entire cosmic system be

regarded as orderly and dependable and predictable within the limits of knowledge. Such an attitude leaves no room for the world-view of the ancients who thought in terms of physical miracle and divine intervention in the processes of nature. Science has given to religion the experiential principle: experience as we know it must give us our cue for interpreting events of the past. Everywhere leaders of religious thought are engaged in the task of getting at the essential truth of the ancient stories of miracle without positing an interruption in the orderly processes of the natural world. Most thoughtful people today would agree that this influence of science is not a limitation upon religion, but rather an opportunity for deepening. We are living in a world that is dependable; God's character is wrought into its nature. Everywhere there is order. Even the doctrine of creative emergence in evolution and the theory of indeterminates in physics are comprehended within a framework of law. The banishing of the old conception leaves the sphere of miracle in the personal life wide open. Human life can be transformed, the individual can become a new creature in Christ, the demons of insanity can be driven out, and the devils of sin can be purged. Human personality becomes the legitimate sphere of miracle—yet all without any interruption of the orderly processes of God's world.

A third influence of science upon the ideas of religion lies in the transformed notion of the method of God's creative work. Science has substituted the idea of creative evolution for that of fiat creation. The change has come as an enormous impetus to the religious spirit and imagination —God the Creative Spirit working to create the universe not in a day or in six days, but through the slow orderly process of growth and emergent evolution. Each new level of life has brought God's creative work to a higher reach. Under the influence of the evolutionary doctrine, man has come to be regarded as organic to nature. He is seen as a part of

the evolutionary process—created within it, sharing its responsibilities, as man conceives them, and its forward-moving destiny. He is seen as the highest reach of God's creation thus far. Science has thus directly influenced the whole notion of the method of God's creative work.

Again, science has enormously expanded the conception of the scope of God's creative activity. We no longer think in terms of the geocentric universe of the ancients or of the heliocentric universe of the early moderns. Ours is a universe in which our sun and our earth are relatively insignificant particles. Beyond our sun are millions of other suns, many of them millions of times larger than our sun. Distances between the heavenly bodies are so vast that it is meaningless to speak of them in terms of miles; they must be measured in terms of light years—each light year equivalent to a distance of nearly six trillion miles. The great telescopes have now revealed heavenly bodies at a distance of some fifty million light years from our earth—fifty million times six trillion miles. All of this is staggering to the imagination—yet its significance for religion is far-reaching, for it greatly expands the conception of the magnitude of God's creative work. God is just as necessary for a large universe as for a small one, and the large universe accentuates the infinite reaches of his creative power.

Further, science has undermined the philosophical materialism and mechanism of yesterday and has thereby given, indirectly, philosophical undergirding to religion. It has stimulated religious or idealistic philosophy. The new physics has banished the conception of matter in the sense of a physical substance. It no longer leaves the atom as a lump-like particle, but finds it to be a minute planetary system of electrical charges revolving in their orbit around a nucleus. The atom has become simply a system of centers of radiation. Not only is the hard, lump-like matter of yesterday gone, but so also has the rigid determinism been superseded. Sci-

ence is not occupied with causality in the sense of a relentless and inexorable force, but rather with causality in the sense of uniform sequences. Physics today is even giving attention to the possibility of indeterminates—events within the atom-system that cannot be predicted. One effect of all this is a new impetus to the types of philosophy that have always held the largest place for the postulates of religion. It comes, as it were, as a kind of indirect philosophical undergirding to religion.

Again, science must be counted as one of the forces that have given birth to the idea of progress. In the doctrine of evolution it has markedly influenced social philosophy. In its practical applications it has opened up new realms of life to the individual. It has stimulated the idea of human advance and has helped to give new content to the kingdom-of-God idea. Medieval Christianity thought in terms of a static world. Science has been one of the forces that have helped modern Christianity to think in terms of a changing world. Mankind can move forward. A new world is possible. The social group is capable of evolution. Science must be recognized, therefore, as one of the factors that have brought about the articulation and unfolding of the social gospel.

One more influence of science upon religion may well be indicated. Although psychology does not fall within the group of exact sciences, it has had its widest development under the control of scientific method. That portion of it that has had the greatest significance for religion is abnormal psychology. It is a field of research that has opened up the whole problem of the integration of personality; it has isolated psychic disturbances as factors of disintegration; and it has provided technique for assisting in the reintegration of a broken-down personality. The effect of these researches upon our understanding of the healing work of Jesus has been far-reaching. But of chief importance, they have made religion conscious of itself as an integrating force.

With this review, then, we have given attention to some of the chief influences of modern science upon ideas fundamental to religion. Rather than tending to belittle religion, science has helped to expand religious horizons. It has helped religion to realize more fully its own genius. All of this comes not as a one-sided play of science upon religion, but as something of a balancing of the scales, as it were, against the earlier influences of the religious upon the scientific mind.

We are living in a day when such an attempt to appraise the mutual influences of science and religion is not only possible but fruitful. In spite of the negative influences and hostile dogmatisms of the past, we are in a position today to appreciate the significance of the positive influences. And according to every indication, these positive influences promise to continue in the future. The scientific spirit will continue to be a constant stimulus and check to religious thought. The researches and findings of science will mean a constantly expanding religious horizon, for they will be telling us more of God's world and the way of his working.

Religion, on the other hand, helps to keep vigorous and real the value-sense of the scientist. It helps to give him value-perspective. It keeps before him the reality of value-experiences, which, after all, are not amenable to scientific method. Further, religion can be of constant help in the formulating and clarifying of the ideal and goal toward which the social world is moving. Religion can help to guarantee that ours shall be a world in which science functions not only for its own sake but also for the greater life of all mankind. Science provides the technique in the forward movement of mankind; religion furnishes the dynamic. There is no overlapping here, no conflict, no usurping of function. In the spirit of mutual helpfulness science and religion can move forward together in the great task of helping to realize more fully the Kingdom of God among men.

THE HISTORY OF THE DEVIL

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THE purpose of this essay is not to enter into any speculative problems or matters of systematic theology. That is, the idea of the Devil as such will not be discussed. It merely purposes to review the place that this doctrine holds in the thought of the fathers of the church.

The doctrine goes back of course to biblical teaching and beyond that to ethnic ideas. This also we cannot review. All I wish us to take within our purview is what happened to the doctrine in the history of the church, concentrating in the main on the great theologians of the early church. We shall find in them speculation after speculation with regard to the nature and functions of the Devil. We shall not find them holding back from any considerations of decency or of practical worth. They followed the line of strict logic in tracking back the Devil to his lair.

First of all, there is never any doubt whatever about the existence of the Devil. The doubts alive today that there cannot be a personal embodiment of the spirit of evil to such an extent as is demanded by the idea of the Devil had not come to the birth in the first days of the church. He is not merely a fallen angel. To the great theologians he is consistently the embodiment of the power of evil. He is the prince of the forces of the air. That, all down its history, has been the orthodox doctrine of the church. It still is. I do not suggest by that that the church has laid down creeds formulating the idea of the existence and explaining the functions of the Devil. That has not been done. There never was any need to do it. All I do suggest is that the other doctrines of the church depend upon the doctrine of the Devil and that the fathers of the church mention him and his work

as though there were never any doubt in anybody's mind about him. The very way that sin, atonement and so on are interpreted demands the doctrine of the Devil. No father can be quoted who denies satanic influences or the reality of the evil spirit in the world.

It is necessary to distinguish between the Devil and devils. The latter are also called demons. The Fourth Lateran Council, in 1215, defines the relationship between the two when it speaks of " the Devil and the other demons," *Diabolus enim et alii dæmones.* That is, all are demons, but the chief of the demons is called the Devil. In the Vulgate the distinction is clear. Satan is *diabolus,* whereas his subordinates are *dæmones.* In the New Testament, except where particular accuracy is demanded, *demon* and *devil* are used indiscriminately. But in the church, as in the New Testament, the Devil with a capital letter is head of the devils.

There are many, however, who say that the Devil was not always the Devil. In fact, some of the fathers go so far as to say that in the beginning he was a good angel. You can go so far as to say that that is the orthodox attitude of the early church. The authoritative opinion of the church is given in the Decrees of the Fourth Lateran Council, cap I, where it says that *in the beginning, God created two classes of creatures, the spiritual and the corporeal, and then man, who was composed of both spirit and body.* Then the Council goes on to say *Diabolus enim et alii dæmones a Deo quidem natura creati sunt boni, sed ipsi per se facti sunt mali,* (For the devil and the other demons were created by God naturally good, but they themselves through themselves became bad.) That is, the devils with Satan were originally innocent, and they fell through their own free will. The decree goes on to say that man fell through the agency of the Devil, and that in the next world, man will suffer along with him. That is the skeleton of the doctrine, and the church has added a lot to it. This is, needless to say, not biblical doctrine. To start

with, the biblical doctrine is that Satan or rather the Satan was a messenger of God, but there is no idea of a fall through lack of grace. In doing his work, Satan merely does what God tells him to do. When you come to the New Testament, you find a fully developed doctrine of Satan as the author of evil and the prince of the powers of the air. But there is no idea in the Bible of the Devil himself having fallen from a state of grace to a state of sin. But the fathers begin to speculate about it. They cannot see how God could make an evil spirit to rule along with him in his universe, and they cannot accept a moral dualism. The only conclusion they can draw therefore is that the Devil is himself a fallen creature. This they proceed to do without any fear of the fact that this is mere speculation, and that they have nothing whatever to go upon either in Scripture or in human experience to force them to this conclusion. And they show the most wonderful powers of exegesis in order to get biblical proof of the thesis they have adopted without any justification whatever.

Tertullian, for example, says that at the first Satan was the chief of the angelic host. He was born the wisest of the angels and so far as he knows, there is no sin in wisdom. He takes the figure of Ezekiel 28: 12 to refer to Satan under the guise of the King of Tyre. This was done by many other fathers. (*Adversus Marcionem* 2, 10.)

Lactantius has much the same thought. God, before creating the world, produced a spirit similar to himself and filled with the virtues of the Father. He then made another in whom the imprint of the divine image did not remain. For he was tainted with the venom of jealousy. That is, the Devil is the younger brother of the Logos, but one who developed along the wrong line. (*Divinæ Institutiones* 2, 9.)

Gregory of Nyssa says that God entrusted to Satan the governing of the world. (*Catechetical Lectures* 6, 5.)

That is as many as need be quoted, although many others could have been. Two or three points need to be noticed.

First, there is a clear recognition of the fact that there is an evil principle present in the world. That is not doubted. Second, that spirit fell into the position in which it is now. He was not eternally evil. Once he was good and a servant of God. He fell.

The next speculative question that arises is the nature of the fall of Satan. And most of the fathers had something to say about it. It needs to be noticed that this is a quite different question from that of the fall of the angels and the creation of the demons. They are supposed to have come about in many different ways. According to some writers, demons are simply the gods of the nations relegated to an inferior position. It was the tendency in many ancient peoples, when they had conquered a country, to make their own god the god of the conquered tribe and to degrade the gods of the conquered people to the position of demons. According to other writers, demons are the children of men and angels. Justin, for example, basing his theory on a reference in the Book of Enoch, says that God confided the care of men and things terrestrial to the care of angels. But they violated their trust and had commerce with women and by them had children, and these are demons. (*Apologia* 2, 5, 2.) According to others, demons sprang from ghosts. But the origin of the Devil is quite different from that. There might possibly have been demons if there had been no Devil. That seems to be viewed as a possibility by some fathers. But Satan is the prince of the underworld, the embodiment in himself of all that we mean by evil. And he became what he is by some definite fall from grace.

More than one reason is given for this fall. First of all we have jealousy. Many have said that it was through pride that the angels fell. Dante and Milton have both made use of that idea. But as a matter of fact, jealousy was fixed upon as the reason of his fall long before pride was thought of. Justin suggests that Satan was not evil until he enticed Eve to

sin. That was when he fell. But why he should fall then, or what made him fall, or why he should tempt Eve are questions that Justin never faced. Athenagoras is a little vague. He has a good deal to say about the spirit-world. God has the general oversight of the whole, but particular functions are given to particular angels. He says that Satan was created like the other angels, and was set by God at the head of the government of the world, but that he proved careless. That, however, does not take us any further into the nature of the fall. With Irenæus we have the doctrine of the fall of Satan through jealousy in a fully fledged form. The Devil became apostate and an enemy on the day when he became jealous of God's creature and set himself to urge this creature against God. Tertullian also says that Satan sinned for the first time when he led men astray, and he suggests that the reason for his sin was the creation of man in the image of God. Cyprian supports this idea in his book concerning *Jealousy and Envy,* where he says: "See whence cometh jealousy and when and how it first made its appearance. It is to jealousy that the Devil owes his ruin and also that he has been the cause of ruin. This angel, who was majestic and cherished by God, was precipitated into jealousy when he saw man created in God's image. And jealousy made him fall himself before leading to the fall of man." Lactantius also predicates the fall of Satan to jealousy, but not jealousy of Adam, rather jealousy of the Second Person in the Trinity. He wished to usurp the place of his older brother. It will be noticed here that several things are taken for granted. First, Satan is identified with the serpent of Genesis. There is no warrant for that in Scripture. It was the growth of post-biblical religion. Second, the assumption is that Satan is jealous of some other creature; he is not jealous of God. The time will come when that doctrine will be taught, but that time is not yet. So far Satan is simply discontented with his place in the world-order or jealous of someone who

occupies a place nearer to the heart of God than he does. Thus, his existence goes back to a pre-earthly state. All this is simply assumption, of course. But once the dogma of the existence of Satan is accepted, the human mind being what it is, there has to be the tracking back of an idea to its origins. We shall see time and time again how merciless logic is used. What is logically implied is taken as proved. Everything is built up on the prime assumption of God who is good and the Devil who is bad. No regard is paid to what we have proof for.

And after jealousy came in pride. And that almost ousted the first motive of the fall. The presence of pride in the angels as the reason of their fall is one of the commonest ideas in literature. But it is a late doctrine. Jealousy came first.

It was Origen, the greatest of the fathers, who was the first to mention pride. According to him, the angelic beings were alone existent in the original plan of the creation. At first there was in the mind of God no idea of a material world. That world was made on the day that the angels fell, and it was made in order to serve as a prison for them. So that the fall being prior to the creation of man, jealousy of Adam could not be given as the reason of it. Origen was struck by the reference in Isaiah to the descent of the king of Babylon into the underworld. The pride of the king and the bringing down of his pomp did not seem to Origen to fit adequately any earthly monarch, and so he was forced to the conclusion that it referred to a heavenly king. He took this saying, as many another did, to refer to the Devil who had fallen from his high place in the councils of God. His pride had overreached itself. But so far as I can see in the writings of Origen, he did not tell us exactly what the pride of Satan consisted in. Whether he wanted to rule the universe or whether he wanted to usurp the place of the Logos, we do not know. He was proud, and in his pride he interfered in

work that had nothing to do with him. That is as much as we are told. Other fathers followed Origen. He was a man of great reputation and for him to say a thing was sufficient. Immediately a hundred said the same, even though he had given no proof of what he had said. Lactantius goes a little further than Origen, and says that Satan had the urge to fill the place of God himself. There is applied to Satan the words of the Bible, *Thou sayest in thy heart, I will ascend into heaven. I will be like the most high.* And to that is not given the pictorial sense that is plain. There is given a strictly literal sense which the words cannot bear. Satan is said to be striving after the throne of the world. The reason of the fall of Satan was that he was trying to rise higher than God.

Origen had great influence in the church, and his theory was widely adopted until it became accepted as the general view. Hilary, for example, says that God the Word came down to earth after taking on human nature and first lowered the summits of the mountains. "I mean that he broke the rebellious dignity of the Devil and of his hosts." Ambrose again adopted the phrase from Isaiah dealing with the King, and says further that it was on the very day that he made the boast that he fell and was cast out of heaven. Jerome and Augustine likewise adopt this view. Augustine says: "It is solely because of pride that the Devil will be punished. He is verily the first of sinners. He did not commit adultery or drunkenness or fornication or theft; it was pride alone that made him fall."

So then we see the elements that were held to be responsible for fall of Satan. In the first instance, it was jealousy, jealousy either of man, the new creation of God, or of the Son of God, whose work Satan wanted for himself. Second, pride was fixed upon as the reason for the fall. And the names in support of this theory were so influential that very soon it ousted the other theory from the field. But it is not

enough to say that the Devil fell through pride. It is needful to go into the question much more deeply than that. Logic itself would demand that we should ask, why was he proud? And very soon the fathers asked that question. Many of them did not think the question was worth the asking. Others were more serious, and it will be interesting to collect some of the answers that were given. Gregory of Nazienzen said that the Devil wished to pass himself off as God. Prudentius ingeniously said that the Devil wanted his angelic companions to think that matter had come from him and that he had created himself. This was a lie and annoyed God, and so Satan was punished by banishment. Gregory the Great said that Satan wished to throw off his allegiance to God and be his own master. That is an obvious answer to give and it shows neither a great knowledge of the world nor profound theological insight. Anselm had an original theory which secured a fair amount of support from other theologians. He said that Satan did not want to be God. That was a manifest impossibility. And we should be inclined to agree with that. What he did want was to secure his beatitude before he was ready for it. We are tempted to ask what beatitude means for an angel. Thomas adopted to a large extent the theory of Anselm, but he saw the weakness in it with regard to the beatitude. Thomas said that the sin of the Devil consisted in the fact that he rejected supernatural happiness and preferred to stick to what he had in his own nature. He fell, that is, because he chose the little that was near and rejected the great that was remote. Occasionally you find a writer who says that what the Devil aimed at was to be God.

This is interesting and it pays us to go a little further into it. It was said by many that the angels, being gifted with great intelligence, could not have wanted to be God. They would see that such a desire was absurd. Anselm says the Devil was surely not so dull of understanding as to be ignorant of the inconceivability of any other entity like to

God. [*Non enim ita obtusæ mentis diabolus erat ut nihil aliud simile Deo cogitari posse nesciret?* (*De casu Diaboli* 4.)] Thomas also said the Devil could not desire to be on an equality with God, seeing that that is a manifest impossibility. But there was one great name on the other side, that of Duns Scotus. Further, there were clear cases on record of men having made assertions of their divinity. Scotus was not at all convinced of the impossibility of the ambition of the Devil to be God. He saw that the Devil could not metaphysically want to be God, but it was not impossible for him to want to want it. He did not have the desire, but he wished that he had the desire. I do not know what the psychologists would say about that.

Another theory of the pride of the Devil which was accepted by a few was that Satan was angry because the union of God with the Word in the incarnation had not been granted to him. Satan, on this view, did not want divinity. That was impossible. What he did want was that union of God which Christ had in the incarnation, which was possible.

It was a long time before the fathers found that Satan had led other demons astray. It was thought that the demons were led astray by their own lust or were brought into the world by the marriage of angels with women of earth. It was not until the time of Origen that the doctrine was formulated that Satan had been responsible for the fall of other angelic beings. Origen regards the story of the intercourse of the sons of God and the daughters of men related in Genesis as an allegory, and says that it is simply absurd to suggest that spiritual beings were led astray by fleshly lust. He says that the demons sinned before the creation of the world, and that of the precise nature of their sin we are ignorant. In any case, they were led astray by Satan. (*Contra Celsum* 5, 54-55. *De Primcipiis* I, 8, 4.) Many of the fathers rejected Origen's idea that the angels had not had carnal knowledge of women. They were not so modern

as to take that view of Scripture. Augustine shows us that he was in a quandary. He knew that the Scripture said that angels had had consort with women. He knew also that many great names could be quoted in support of that. But he also knew that many learned and pious men had rejected it. So he said that the sons of God who had consort with women were real men and not angels. But he still did not refuse to allow that spirits could have a body and could have intercourse with a woman. He did not say that they could not; he only refused to say that they did. The combined influence of Origen and Augustine was enough to drive out the view that the angels had fallen through lewdness. That was too terrible to contemplate. And so men were driven to the conclusion that the angels had fallen because Satan had made them fall. Eusebius and Gregory of Nazienzen said this. Chrysostom and Augustine both said that the angels caught the sin of pride from Satan and fell in that way.

The assertion that Satan had been responsible for the fall of the other spirits had not any warrant from Scripture. It was simply the result of speculative thinking. Ever since New Testament times, Satan had been looked upon as the chief of the forces of evil. It was natural therefore to suppose that he had fallen first and that he had then been responsible for bringing the others down with him. But Scripture was against this. Myth and legend were behind the theory that the demons were the result of intercourse between angels and women of earth. That held the field for a long time. But the need for rationalizing the activities of Satan led to a quite different exegesis of this Genesis passage and to a wrong interpretation of other passages as well in the Bible. In particular, the phrase in the Apocalypse where we are told that Satan drew with him in his fall a third part of heaven was interpreted in the sense that he drew with him in his sin a third of the angels. This has no warrant in the text. But it gave some sort of warrant for the reasoning of the fathers.

And it also gave warrant for the further assertion that the good angels were in the majority. It was necessary to assert this in order to safeguard the moral order of the world. The names of many fathers could be given in support of this particular interpretation of the Apocalypse.

There was also a good deal of speculation about the number of the angels and the demons. The definite number was never fixed, but the orthodox view was that the good angels were in the majority. It was necessary to draw that conclusion in order to preserve the view that had already been mooted that sin was an exception and an intrusion into the world, and also to support the conviction that the ultimate victory was with God. All this again was a matter of speculation and of logic.

It is the orthodox opinion that devils are pure spirit. That is, they have no admixture of material elements. In that, they stand on the same level as angels. It is not in substance that they differ, but only in morals. But that was not the early view of the church. In the main, the fathers until the twelfth century believed that the angels and demons alike had a nature which was an admixture of the material and the spiritual. They had spiritual bodies. There was an occasional voice against this. Tatian says that the constitution of demons is purely spiritual, like that of air or fire. He also says that the demons are incapable of repentance. Most of the early fathers rejected both these opinions. They said that the fall of the angels had been the result of lewdness or that the demons were the result of the intercourse of angels and women. That being so, they must have had a body. Justin, Tertullian and many others looked upon this as final. To them, lust was the first and the chief of sins. Therefore, *ipso facto,* the demons must have had a body. Many of them have interesting speculations as to how the demons feed and drink. Justin said that they ate manna, but that they did not chew it with their teeth and bite it with jaws, but

swallowed it as fire swallows up things. Tertullian also says that the manna on which the Hebrews fed in the wilderness was really the food of the angels. To Origen the material world in which we live is the result of the fall of demons. He did not accept the theory of the absolute spirituality of the demons. He said that they had some sort of material envelope. In his opinion, God alone existed without any bodily substance whatever. But the gross matter of this world was the result of the sin of the angels, and it proved to be a prison-house for them. Many others follow Origen. Augustine agrees in the material element present in the demons. He speaks of our mortal bodies being transformed into the bodies of angels and of the angelic bodies being luminous and clear. In the ninth century, Scotus said that before their fall the angels had an ethereal body, but that after their fall they had an æreal body superimposed upon the first. But when you ask for the precise nature of these two bodies, and the precise differences between them, and the way they are joined together in the one person, he is strangely silent.

Gradually the feeling of the fathers was changing however. The idea of lewdness as the reason of the fall of the demons was passing and other faults were thought of. Peter the Lombard shows doubts over this. He knows that there is great authority in favor of the fact that the demons are material in nature, but he shows that his own feelings are against it. But with the weight of authority against him, he dare not reveal his convictions. In later days, however, men were more courageous.

But even before then there were voices of a more heretical character. One was that of Dennis the Areopagite. He lived in the sixth century and published a whole work on the spiritual world which he entitled *Of the Heavenly Hierarchy.* This book is a complete investigation into the nature of the spiritual world. We need not go right through it, but deal

only with what Dennis says about the nature of demons. He says that the angelic beings are perfectly simple, that is that they are unmixed with material substance, that they are without shape, and that the sensible forms under which they appear are merely symbols. Dennis was merely the fictitious name of a forger who pretended to be a follower of Saint Paul, but forgery or not, his book had great influence in the Eastern Church, until very soon the idea of the pure spirituality of the demons became the orthodox doctrine of the Greeks. This is well represented by John of Damascus, who says that an angel is a pure intellectual substance, always mobile, endowed with free will, and incorporeal.

Hugo of St. Victor is the man who was responsible more than any other for bringing the doctrine of the pure spirituality of the angels to the Western Church. He wrote a commentary upon the book of Dennis. He was a convinced upholder of the view taught there. And it was to him more than to any other that the Western Church owed the fact that it rejected the doctrine of the lasciviousness of the Devil and adopted that of his pure unmixed spirituality. He had many followers. But a hostile voice is that of Peter the Lombard, the first systematic theologian of the West, who devotes ten sections of his *Sententiæ* to the nature of the spiritual world. He has some interesting suggestions with regard to the relation of the demons to the magical arts. He shows his knowledge of the doctrine of the pure spirituality of the angels, but refuses to tie himself down to it. But the tide was turning, and soon a large number of men were upholding the new doctrine, among them Alexander of Hales, Albertus Magnus and Bonaventure. The death of the old doctrine was assured when Thomas Aquinas came on the side of the new. He said that not only was the nature of the demon world entirely spiritual, but that it was metaphysically necessary that this should be so. His speculations are interesting and I will briefly summarize them. Angels are completely incorporeal

and have no admixture of matter in any way. They can assume an æreal body but they do not exercise the functions of life. They do not eat or drink or have intercourse with each other. They cannot be guilty of gluttony or drunkenness or lust for each other. They can be localized, but they cannot be in more than one place at one and the same time. Their sin is pride. The Devil wanted to be as God. No demons are evil of necessity and in their origin; they became evil by falling with Satan of their own free will. The Devil was originally the greatest of the angels, but by his fall he dragged many down with him. They fell with him willingly, however, seeing that they followed him of their own free will in their envy and pride. There was an interval between the creation and the fall of the angels. The demons, since their fall, are fixed in the direction of evil, and they cannot be turned back from it. Repentance and salvation are impossible. They suffer pain as a result of their sin, but not pain of a sense character. They live partly in hell, where their work is to torture the damned, and partly on earth, where their work is to lead men astray.

From that time on, you can say that the doctrine of the pure spirituality of the Devil has been the accepted theory of the church.

Another of the speculations of the fathers was with regard to the place where the Devil and his followers lived. Enoch says that since the seduction of the women, the demons are chained beneath the hills, but that they will be released at the day of judgment and hurled into the furnace of fire (10, 4-6). Also, Enoch suggests that they are living on earth, where they try to seduce men (15: 8-12).

It is not within my province to examine the biblical passages on this or any other point, so that I will not detail them. It is enough just to refer to them. They are Jude 6; 2 Peter 2: 4; Apocalypse 20: 2, 3; Ephesians 2: 2; 1 Peter 5: 8; John 12: 31; 14: 30; Matthew 25: 41.

Augustine says that the Devil and his angels are from now on in the abyss of hell, but that as hell is made up of the hearts of the impious, the diabolic army is still on earth. Peter the Lombard has some interesting speculations to offer. As the demons are scattered throughout the shadowy air, therefore the material world is a prison for them. We have met that before. Lucifer is already plunged into hell, and certain demons descend to it in order to accompany the souls of those who are damned. There are always some demons in hell to torture the damned. They turn and turn about. But except for the historical occasions when Satan came from hell to tempt Adam and Christ, he has not invaded earth. He has done his work through the medium of his servants. Thomas says that some live in the air tempting men, and that others live in hell, torturing the damned. That has become the orthodox doctrine. It is now taught by the Roman Church that the rebel angels were hurled into hell immediately after their first sin, and that later on, a certain number of them were given the authority to come on earth to tempt and hurt man. There is alternation between the two abodes. The same demon has a period in the air and then in hell. With regard to the Devil, the usual belief of the early church was that he came from hell for certain leading efforts of corruption, but that after that he was confined to hell. But the usual opinion in the Roman Church today is that the Devil is present on earth and that moreover he is omnipresent.

While the demons are present in hell, they are subject to torture by fire. That is the state of the Devil all the time. For he is in hell all the time even though he is on earth as well. But there is doubt as to what happened to the demons while they are on earth doing harm to men. Bede says that wherever the demons take themselves, they take the fires of hell with them. But he does not say how this is managed. Albert says that while the demons are going through the air, they are enveloped in a circle of fire which burns them. But

this fire cannot harm anyone else. There is a perpetual miracle to keep the evil effects of it confined to the demons. Thomas Aquinas accepted that view, and since then it has been the orthodox theory of the church. But it is one thing to say that the demons suffer from fire. It is quite another thing to say how they suffer, especially when the view is accepted that the demons are entirely spiritual, which as I have already shown has now come to be the view of the Roman Church as a whole. But that did not deter the fathers. They shirked no question. Thomas seemed to be in doubt as to what actually happened. On one occasion, he said that the fire which burns the demons while they are on earth was not actually in contact with them, but rather burned them from a distance while in itself it remained in hell. But later on in life he discovered more on this point, or tells us that he did, and he changed his view. Then he said that the demons in the air are not tortured by the fires of Gehenna, but that they know that when their work on earth is finished, they will have to go back to the fires of hell. That fills them with terror and it is as bad as the actual torture itself.

There is only one more question to ask, and that is, What will be the ultimate result of the work of the Devil. Origen thought that all men, even the most guilty would be converted at the end, and would go to heaven. He also believed apparently in the final salvation of the Devil. This is what he says: " The last enemy which we call death will be destroyed, so that there will be no more sadness, death being ended and no more opposition, the enemy being gone. This last enemy will be destroyed, not in the sense that his substance made by God will be annihilated but in the sense that the perversity of his will, which is his own work and not the work of God, will disappear." That is, he will cease to function as the Devil. In that Origen had many followers. If the atonement was to be complete, it was to be great enough to save the world from the evil principle itself, not in the sense that that evil principle

was destroyed, but in the sense that it was redeemed from evil. Gregory of Nyssa says that when God accomplished the purpose of his incarnation, he did well not only to the lost creature man, but even to the author of our fall. He delivered man from sin and healed the very author of it. But that is not the usual opinion, neither is it the orthodox view of the church today.

FOLLOWING A PIONEER[1]

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JESUS did not approve the religion of his day; it had gone stale. The pious were perplexed when he dared them to pioneer with him as he crossed the barriers of dogma, ritual and social tradition in his great adventure—the Kingdom. These very orthodox folks soon crucified him for going too fast and too far. Such is the fate of the prophet!

In one of the earliest Christian sermons on record, Peter referred to Jesus as "the Pioneer of Life," Acts 3:15. When I find myself going stale in my thinking and living; that is, tending to become orthodox, self-careful and satisfied, I refresh my soul with the thought that I am only a Christian so long and so far as I am following our Pioneer.

Jesus would not recognize our American Christianity as anything like his own religion. He could not accept our creeds or join our denominations or croon our rituals or approve our established socio-economic order. He would find our Western Christianity too orthodox, too artificial, too selfish and too stale to be approved. He was a Pioneer.

These are critical days for us; the trouble is inside. Our current Christianity is a jumble of discordant traditions, made up of magical formulas and abstract definitions, and quite unequal to the challenge of our age. Unless we completely recast our American "Christianity"; that is, make our "Christianity" Christian in quality and function, make it more spiritual, vital, practical and inclusively just, no legislative panaceas can cure our heartache and headache. We must begin, not where the first-century interpreters of Jesus *left* the Christian movement, becoming formal and static, but where they *began;* we must take Jesus' view-point, catch his

[1]A sermon preached at Union Chapel, Oak Bluffs, Martha's Vineyard, July 23, 1933.

vision and dare his venture. This must not be done either slavishly or uncritically, but with the accents and applications which our own age demands. The first interpreters of Jesus were children of their own age: their experiments were various, and often impulsive, piecemeal, tentative, seasonable; their criteria were not always accurate or adequate. Peter and James and Paul and the rest, whose experiences and convictions are expressed or reflected in the New Testament, viewed the new movement from different angles and none of them fully appreciated or adequately interpreted Christ; in their interpretations are both permanent and transient emphases. It is quite safe to say that by the aid of modern New Testament scholarship and modern science, devout, thoughtful students may surely understand Jesus better and appreciate him more thoroughly than the early church did. All of us ought to try it. No intelligent, judicial Christian underestimates Paul's part in shaping Christianity for Asia Minor and southern Europe; without him, Christianity, as we know it, would not have been. The early church, however, in the Græco-Roman world soon became more interested in Paul's theology than in the religion of Jesus. In his interpretation of the Christian dynamic Paul is a valuable witness, but not a model, much less does he provide a substitute for our own experiential interpretation of Christ.

We *start* with Jesus: not because of titles given him by his first-century interpreters; not because of an unique entry into the world or an unparalleled exit; not because he taught things none before him had thought; but rather because we find in him, by modern critical and constructive study, *the best balanced interpreter of life in history.* He was not a theologian but a mystic, who experienced God apart from explanations. He was not a philosopher except as philosophy is involved in common sense—philosophy is only common sense conscious of itself. He was not a priest in his own eyes or in those of his contemporaries. He called himself,

and was called, a prophet. *He lived life at its balanced best,* an example of faith, simplicity, courage, selfless sacrifice, mutual dependability. And so, starting with him and obeying the law of progressive adaptation we must live by his principles (he made no rules) and try to realize his ideal for humanity, paying the price whatever it may be!

What was the objective of our Pioneer? Should we carry on his experiment resourcefully? If so, how? The objective of Jesus is to be found in one word, as he spoke it in Aramaic, "the kingdom," by which he meant the "reign of God." It is highly improbable that Jesus used the word "gospel," a word invented, and employed with definite theological connotations, by Paul. The "gospel" is a theory *about* Jesus. Jesus preached the "kingdom" not the "gospel." It is incorrect to refer to "the social gospel of Jesus"; he had a prophet's social vision and social message. His message was "the kingdom"—a socio-religious ideal to be realized by spiritual contagion as yeast (leaven) transforms a batch of soggy dough. Jesus gave no definition of anything. He was not a legalist. He announced principles and drew pictures which make folks think for themselves. Indeed his pictures are outline-sketches to be completed by his followers. Jesus' idea of "the kingdom of our Father" was neither that of the masses nor of the orthodox of his day. It is well for us to realize also that his socio-religious ideal did not necessarily involve political democracy.

Jesus identified himself with the inherent, inarticulate hope of humanity: his was not the geographical universalism of Paul, but the inclusive humanitarianism which unconsciously crosses all state and racial boundaries. This common hope of common folks the world around is the purpose of God dimly guessed as it impinges on, and rises in the consciousness of men. Through the impact of Christ as we identify our very souls with him unreservedly, this common hope, which is God's purpose coming to itself, is assuredly and pro-

gressively realized within and in the reach of our influence. This is salvation. This is the kingdom. This is the objective of our Pioneer. It involves full-orbed individual development completely socialized.

How can we help to continue this experiment, begun but not completed, by our Pioneer? Not by arguing about definitions and explanations; not by ensemble credulity at a consecrated altar; not even by meticulous imitation of Christ, but by our own initiative in harmony with his attitude and action. All theories of salvation by legal or formal substitution, such as, orthodoxy of opinion, sacramental magic and regimented imitation are but pagan attempts to buy the second-hand habiliments of religion at an ecclesiastical bargain counter! God never sells anything. God never gives away anything. Salvation is life, and this life, at once individual and in common, is an achievement—a socialized realization through appreciation of, and loyalty to, the purpose of God. If the question is raised, What is the criterion of validity as to "life"? the answer is *that experience* which involves the intuition of the mystic, the common sense of alert human-being-ship and the experimental spirit of the pioneer. If we have been smugly complacent, shall we not pick up the trail and dare the way of our Pioneer?

What was the scale of values accented by Christ? The most important thing in anyone's life is the direction of his delight. What is actually first in our attitude and procedure? A graded list of values held by our Pioneer includes these three in order—"Being," "Doing," "Having." What we *are* and may become, comes first—worthy selfhood, character, personality, realization of divine human-being-ship; that is, loyalty to our essential nature and our essential world. With Jesus, *doing* comes next, if our actions are unselfish coöperation with others: uncalculating selfless service becomes unconscious goodness; all other attempts at goodness are counterfeit. *Having* comes last according to Jesus, who held

that we should want only our share in an inclusive family-group and be willing to do our full share without slack or evasion: he would have his followers be content with a modest plenty. Jesus found no place for some of our outstanding American traits, such as, greed, display, luxury, idle comfort, excessive individuality. Americans are trying to find the secrets of economic recovery outside themselves. We have a mania for legislation. We take refuge in more laws enacted by low-grade, selfish politicians. Christian leaders accent obedience to statutes and enforcement, as if compulsion were the way of the kingdom. Our Pioneer invited self-discipline and spontaneous loyalty to socio-religious ideals. He would have us hold ourselves up from the inside. Life is achieved by inner compulsion—being our best selves in cooperation with God—and by a socially inclusive attitude and unselfish actions worthy of exponents of his love. Pioneers never carry excess baggage—ecclesiastical, social, or political.

More specifically, What were the attitude and action accented by our Pioneer? His was an attitude of *faith*—faith in our Father, ourselves, our brothers. He wrote no creed for others; each should make his own creed, not take it from another. The faith of Jesus should become our faith —faith in divine self-realization and in divine social integration: this faith in Divine purpose, glimpsed in our inalienable hope and amplified in Christ, is to be realized progressively by our partnership with God and with all others. To this end Jesus bade his followers to identify themselves with him in utter unreserve.

The attitude and actions of Jesus were marked by *simplicity*. He never posed or approved display. It was common in his day to cite Solomonic grandeur as evidence of success. Jesus knew who paid for the display of the unjust builder—the common people, by contract labor and crushing taxation. He pointed to the modest anemone at his feet as

a nobler symbol of success than the famous, but selfish, builder in all his glory. Simplicity marked his thought about the religion of the kingdom; he forged no abstruse definition about God—preferring "Abba," that is, "Father." He gave no theological explanations about salvation: religious officials, leaders and others must become as little children. Essential Christianity is basically experience rather than explanation. Last October a timely epoch-making book appeared—*Re-Thinking Missions:* this Report is perhaps the most significant volume as to the kingdom which has appeared within a century. Theological catch-phrases were omitted, partly because such labels usually lie and are too often the refuge of the indolent, but, especially because religious simplicity was the way of Christ: his religion was experiential. This volume is a challenge to re-think Christianity: unless we remake our American Christianity in thought and action there is little hope that it will have the quality needed in helping to remake the Orient in the new-world era already under way. Our Pioneer emphasized and exemplified simplicity. Ostentation, extravagance and speculation have disorganized American life. Essential Christianity implies simplicity. The simple life will cure many of the worst diseases of our civilization.

Jesus had the *courage* to stand alone and be crucified for his ideal. America is mob-minded. We mill and drift with the crowd. We try most anything sooner, and quit it more quickly, than any other people in the world. When Jesus faced his greatest crisis, "all forsook him and fled." He went down on his knees for strength, and arose to keep his faith in God, and in his dream as a pioneer!

Jesus made *sacrifices* unto the uttermost. Yet "the Cross" is not an altar, but a guide-post marking the adventure of "the Pioneer of life": and this life of ours, if and when we are one with him and keep his way. It is the purpose of God that we shall share in realizing this pur-

pose as Jesus did. Sacrifice is the essence of life, and there are no substitutes for our own sacrifice, albeit, only fully efficient when identified with him in his selfless venture unto Life!

Jesus made much of *having faith in others.* He believed in faithless folks and awakened them to heroic trust. Suspicion and fear ennervate. Confidence in self-careful folks begets mutual trust. Jesus trusted the untrustworthy and, when they failed, trusted them further. Such is the way of the kingdom. Americans have lost confidence in each other, largely because they lack confidence in their better selves. In our ambition for gain and show and thrills we stumble into the quagmire of social faithlessness: there are no social bogs on the trail of our Pioneer. Heroic trust of others until they learn how to trust will solve the dilemma of prices and wages, and other paradoxes of social malajustment. The source of our difficulties is in our hearts. Mutual dependability, which is natural when we are one with the Pioneer of life, is not *a* way but *the* way out. A story has emerged from the horrors of the World War which illustrates this mutual dependability. A squad had been out in No-man's land during the night. Although some were wounded during darkness, at dawn all but one had returned. At daybreak one of the lads saw his buddy lying beyond the wire. He asked the sergeant's permission to go out and bring him back, but was refused. A few moments later, during the sergeant's absence, he zigzagged his way out to his comrade and dragged him back. He was reprimanded by the sergeant for risking his life. " You see it was not worth while; he is dead." The hero replied: " Oh, yes, sergeant, it *was* worth while, for when I reached him and nudged him, he was not dead; he opened his eyes and smiled and said, 'I knew you would come!'"

BOOK REVIEWS

Laymen's Foreign Missions Inquiry. (Fact-Finders' Reports. China. Volume V. Supplementary Series. Part 2.) ORVILLE A. PETTY, Editor. New York and London: Harper & Brothers. 1933. Pp. xxviii, 725. $1.50.

Laymen's Foreign Missions Inquiry. (Regional Reports of the Commission of Appraisal. China. Volume II. Supplementary Series. Part 1.) ORVILLE A. PETTY, Editor. New York and London: Harper & Brothers. 1933. Pp. xxiii, 225. $1.50.

THE now famous Laymen's Foreign Missions Inquiry has fortunately not contented itself with publishing *Re-Thinking Missions,* but has brought out, in seven substantial and impressive volumes, much of the more significant material on which that epoch-making little book was based. In doing this the Directors of the Inquiry have placed those interested in the foreign missionary enterprise under a deep additional debt. *Re-Thinking Missions* was intended for thoughtful, general readers, and was purposely kept within dimensions which would prove compassable by the man and woman in the pew. That it has attained this objective is evident from the wide sale and presumably wide reading which it has had. The volume is so noteworthy, however, largely because of the many detailed studies by Fact-Finders and Appraisers which underlie it. As is well known, a staff of experts was assigned to each of the regions studied and spent a year in visiting the field and gathering data which could be used by the Commission of Appraisal. The members of this Commission in turn assembled their own impressions, together with especially pertinent material from that collected by the Fact-Finders, into Regional Reports. The total mass of manuscript which resulted was quite too prodigious for publication. Those who have been privileged to examine it, however—and it is now, happily, available in the Missionary Research Library in New York—have recognized that it will prove invaluable to all students of missions. No equally extensive, objective, intelligent study of so large a section of the missionary enterprise has ever been made in the entire history of Christianity. It is a cause for deep gratitude, then, to the Laymen's Inquiry that they have gone to no slight expense in making available, at a ridiculously low price, the more significant sections, themselves summaries of this material. The editor, Doctor Petty, is peculiarly well-fitted for the task, for he was with the Indian group of Fact-Finders and accompanied the Appraisers through part of their journey, and combines the

attitude and training of a ripe scholar and experienced pastor with a deep and sympathetic interest in missions. It would not be surprising, therefore, if the seven volumes were to have fully as marked an influence on future missionary policies as will *Re-Thinking Missions.*

Of the two volumes on China, the one embodying the Fact-Finders' Reports is much the larger and more thought-provoking. In the nature of the case, the Fact-Finders, having spent approximately three times as long in China as the Appraisers, and some of them being better trained as observers, are more likely to have assembled a larger amount of information and to have more matured opinions. It is not surprising that in their regional reports the Appraisers add little that is significant to what they have already said in *Re-Thinking Missions* and what is to be found in the Fact-Finders' volume.

In this latter, the chapter by the Director for China, Dr. H. Paul Douglass, on " Some Major Problems of the Christian Evangelization of China," is about two-thirds the length of *Re-Thinking Missions* and so is almost a book in itself. Under a title which is so modest that it is somewhat misleading, it gives a picture of the (Protestant) Christian Movement in China which for objectivity and inclusiveness has seldom if ever been equaled, and which, in a sense, covers what is said in the remaining chapters. The other chapters include the various phases of the Christian Movement—rural conditions and missionary work, industrial problems, the church and its leadership, religious education, Christian education (higher, secondary, and primary schools supported by missions), medical missions, women's activities and interests, the education of women, a study of missions in Szechwan, and one on the current status of indigenous religions. None of the chapters confine themselves to the work of the six boards whose activities were the specific charge of the staff. They really deal with Protestantism in China as a whole and contain occasional references to Roman Catholic missions. All the chapters, moreover, give a background of pertinent current conditions in China, so that the volume contains an admirable account of the contemporary economic, social, educational, and religious phases of China's life.

While the primary task of the staff was to discover and record facts, the process inevitably involved appraisals and even recommendations, so that the volume stands complete in itself and need not be read either in connection with the one containing the Appraisers' Reports or with *Re-Thinking Missions.* Every chapter is interesting and informing, but those which seem to the reviewer to be particularly impressive are the introductory one by Doctor Douglass, that on " The Church and Its

Leadership" by Doctors Fisher and Douglass, the one on education by Doctor Knight, and that on Szechwan by Mr. Sarvis.

Like *Re-Thinking Missions,* the chapters are notable for their honesty and frankness. The Fact-Finders do not hesitate to portray the seamy side of missions, or the problems, weaknesses, and failures of the enterprise. Here is no attempt to whitewash foreign missions or the church in China. The authors have proclaimed from the housetops some of the misgivings which the well-informed have long been talking over with one another in secret and perhaps have often feared to acknowledge, even to themselves.

It is a fair question, indeed, whether the Fact-Finders have really been objective. Their volume gives the impression that in their determination to be honest they have gone to the other extreme and have not taken the same care to ascertain and record the positive achievements of missions as they have to discover the weaknesses and shortcomings. These achievements are mentioned, but it is almost always in summary fashion, and without nearly the effort to examine, describe, and evaluate them in detail that has been devoted to the weaknesses and problems. Like *Re-Thinking Missions* and the Appraisers' regional reports on China, the Fact-Finders have laid themselves open to the charges of having seen missions in China out of focus and, accordingly, of having given a picture which magnifies the weaknesses and minimizes the strength of the Protestant Christian Movement in that land.

It may be, indeed, that here we have evidence that a large cross-section of the entire Inquiry is itself a symptom—that it is as much a picture of the mind of the American Protestant Churches as it is of the foreign missionary enterprise. Reacting from the high-pressure, emotional, promotional methods of mission boards and missionary "education" of the years preceding and immediately after the World War, with their capitalizing of every achievement of missions and their failure to examine carefully the postulates on which the enterprise rested, many have gone to the other extreme in a natural and quite laudable desire to find the facts. It is part of the so-called "realism" of the present day, a name which one shrewdly suspects is actually a defense mechanism by which, half-consciously, we seek to rationalize our disillusionment and loss of nerve. So for the future historian the whole Laymen's Foreign Missions Inquiry of which these two volumes are a part, may throw even more light on the American Protestant mind of the late nineteen twenties and early nineteen thirties than on the state of the Protestant movement in India and the Far East.

K. S. Latourette.

Yale University.

Whither Asia? A Study of Three Leaders: Gandhi, Hu Shih, and Kagawa. KENNETH SAUNDERS, Litt. D. New York: The Macmillan Company. 1933. Pp. 221. $2.00.

DR. KENNETH SAUNDERS is one of the best known of those who, partly scholars and partly men of affairs, have sought to be interpreters and mediators between East and West. He is an authority upon Buddhism, which he has studied in Ceylon, Burma, and Japan. In the East and during long residence in the United States, as well as on visits to England, he has been actively concerned with promoting better understanding among the races, and in particular with removing the profound ignorance which, except among specialists, still prevails in the West with regard to the culture of the East.

In this present book he chooses the method of biography. What he has to say about the relations of East and West and the need that each has of the other is fitted to a discussion of the three personalities who, in the author's view, most fully represent the great countries of India, China, and Japan. These are Gandhi, the Mahatma; Hu Shih, the Chun-tse or scholarly gentleman; and Kagawa, the Christian Samurai.

Of each of these he gives a brief biographical sketch, together with quite considerable extracts from their writings and speeches. He is clear that from Gandhi and Hu Shih, as well as from the Christian Kagawa, there is much to be learned and much to be studied even in disagreement. Of each he has criticism to offer: the translation by Gandhi of the ideal of non-violence into a political method is acknowledged as faulty, and Hu Shih is regarded as altogether too complaisant to the West and too sweeping in his dismissal of the old religious culture. Doctor Saunders thinks that the essentials of Western culture are to be found in Hellas and Judæa (and indeed no thoughtful man can disagree), in the spirit of enquiry and search for truth, and in that passion for social justice, " that impulse to master nature, and to make a garden of the wilderness." The contribution of Asia he finds most in the " other-worldly outlook of India which makes a synthesis of the secular and the religious "; in the humanism and rationalism of China, with its love of harmony and strong æsthetic sense; and in the practical utilitarianism of Japan and the resolute Japanese loyalty to the state. Such a list makes one wonder what reality there is in a discussion about "Asia " and " Europe." Perhaps the reality lies in this, that there has been for centuries an economic and political pervading of Asia by Europe, and that too few ordinary Europeans look on these great and ancient lands as full of culture and traditions of their own, which it is well worth the Western man's while to

study. But the common cant about the "spiritual" East and the "material" West corresponds to little that is real. It is interesting here to find Doctor Saunders quoting the well-known plea of Hu Shih for the spirituality of Western culture, in that it relieves man, through machinery, from some of the burden of toil.

The book shows some signs of hasty preparation. There is a good deal of repetition, which greater care would have eliminated. Doctor Saunders' honorable desire to see the best in everything and to detect resemblances wherever possible leads him into an occasional error. It is surely inadequate, to put it mildly, to describe the Cross (p. 36) as "that great experience of self-imposed suffering." Such a phrase, as the context shows, comes from the thought of Gandhi, not of Christ, and it is one of the radical differences between them that the Cross was not "self-imposed," but "My Father's will." Again, it is hardly wise to describe Gandhi's definition of God—as Truth, Light, Life and Love—as Johannine, and immediately to quote the famous Upanishadic passage, "From Untruth lead me to Truth," etc., without any recognition of the fact that the author of the Johannine writings was mainly concerned to insist that Truth, Light, Life and Love had become incarnate, and that at this point the Hindu view violently diverges from the Johannine. On a quite different point the author is mistaken (p. 62) in suggesting that the policy of Lord Reading on opium was for abolition of the use within India. It was only for gradual abolition of export. Lord Reading would also be surprised to learn that he made this agreement about opium with Mr. Gandhi. A final criticism (which is in the nature of a veiled compliment) is that such a book might well contain a good deal less of lengthy quotation from easily accessible sources, and more of Doctor Saunders' own admirable reflections.

WILLIAM PATON.

LONDON.

Egyptian Religion. Edited by SAMUEL A. B. MERCER, Professor of Egyptology, Trinity College in the University of Toronto, Canada. (Vol. I, No. 1, April, 1933. Vol. I, No. 2, July, 1933.)

THIS, a new quarterly, established on "the Alma Egan Hyatt" foundation, is edited by Dr. S. A. B. Mercer, who, for this task, has surrounded himself with ten associates and sixteen fellows, all of whom are, in their departments, specialists of world renown. This augurs well for the undertaking. But the contents of the two numbers that lie before us, one of thirty-eight and the other of forty-six pages, put beyond all question the intrinsic worth of the publication. In each are found three leading

articles, followed by the editor's "Problems," "Book Reviews," and "Notes."

The opening article in Vol. I, No. 1, "Die Kosmogonie von Hermopolis," by Guenther Roeder, is discriminating. A few well-chosen illustrations of the way in which the deities of important cities in lower and in upper Egypt were believed to have functioned in the cosmogony are presented by way of introduction. Attention is drawn to the close parallels between some of these and parts of the Genesis stories. The background at least is the same. Similar ideas and phrases, as, the Creator before there was creation, the world formed out of chaos and darkness, man formed out of the clay, or formed by the word of command and God breathing into his nostrils the breath of life, are found in Egypt as well as in Palestine.

But the chief part of the article is devoted to the cosmogony of Hermopolis, where the author has been engaged in excavation for some time, and where was found an important text on cosmogony. This is translated and interpreted.

Following an article by M. Werbrouck, of Brussels, entitled "À propos du Dieu Bes," in which it is suggested that Bes, the deity whose chief function was to preside over birth, may have assimilated some of the functions of other deities, is an article by Battiscombe Gunn, in which he disposes of the suggestion of Saliger and Bloch that the Egyptian Sun God Re is mentioned in Exodus 10:10.

The second number opens with an article by Etienne Drioton on "Le Roi Defunt, Thoth et la Crue du Nil." Here it is shown that in the Old Empire the dead Pharaoh had attained the position of *mediator* for his people, but in the New Empire, with a modification of the idea of immortality, the Pharaoh had become a *god* and the living were assured of his protection.

All the articles, book reviews, and discussions are vital to the field of religion, especially that of ancient Egypt. There is no question but that the magazine will make a worth-while contribution in its chosen field.

I. G. Matthews.

The History of the Second Jewish Commonwealth. Prolegomena by Solomon Zeitlin. Philadelphia: The Dropsie College for Hebrew and Cognate Learning. 1933. Pp. vii, 78. $1.50.

We have here a number of brief but detailed studies touching the Jews in the Maccabean and pre-Maccabean period. Some of the important themes discussed are: the Jews under the Ptolemies, the Jews under the Seleucides,

the Hellenistic party, the temple of Onias, the origin of the Sadducees, Pharisees, and Essenes, followed by a number of important appendices. Among the critical questions discussed are many on which differences of opinion exist. Doctor Zeitlin has aided toward a decision in some of the cases, if not all.

That there were two Sanballats, grandfather and grandson, the one in the time of Nehemiah and the other a haf-century later, as suggested years ago by Torrey (J. B. L., 1928, pp. 380-389), is presented convincingly. Likewise, that the Jewish temple in Leontopolis was built by Onias III, rather than by Onias IV, seems to be well established, though tradition is much confused.

It may be, however, that the theory so vigorously supported, and that chiefly from Tannaic literature, that the Pharisees were not a sect, and that the word Pharisee never had more than the general meaning of Separatist may not meet with general approval. But be that as it may, the fact is the theories of the author are well presented and the book is a stimulating and worth-whie contribution to scholarship.

I. G. Matthews.

The Literature of the New Testament. Ernest Findlay Scott. Edward Robinson, Professor of Biblical Theology, Union Theological Seminary. New York: Columbia University Press. 1932. Pp. xiii, 312. $3.00.

For years Professor Bewer's *The Literature of the Old Testament in Its Historical Development* has occupied a prominent place among the survey books students may profitably use in becoming familiar with a great literature. Now Bewer's colleague, Professor Scott, has performed a similar service for students of the New Testament.

The author has sought in a limited space to present clearly and winsomely the foundation facts upon which any intelligent understanding of the New Testament must be built. He has preferred, as he confesses in his preface, to represent the general findings of modern scholarship rather than to emphasize his own conjectures and prejudices. In a series of thirty chapters he broadly outlines a quick survey of the New Testament as a whole, an introduction to each of the twenty-seven writings, and a glimpse at the processes which turned these separate writings into one volume.

Professor Scott has kept in mind throughout his volume the readers for whom he is writing—not technical theologians but students who are not presumed to have any very real initial knowledge of the writings discussed. There is no attempt to discuss rival views of various scholars. There is, indeed, a complete absence of reference to them. And in such a

book such an omission is a virtue. The text is readable and interesting. Professor Scott could never be otherwise. Occasionally chapters, notably the one devoted to the Fourth Gospel, are altogether admirable.

The author realizes—and every colleague of his must regretfully assent—that " no book [sc. the New Testament] has been so much misunderstood, and the reason chiefly is that it has seldom been read as a whole. It is familiar to everybody, but only as a bundle of texts and chapters which have no relation to one another." Accordingly the purpose of the present volume is to lead " to some genuine reading of the New Testament." It should achieve this end, and because of this is most heartily to be recommended to both student and minister.

MORTON S. ENSLIN.

The Meaning of Ephesians. EDGAR J. GOODSPEED. Chicago: The University of Chicago Press. 1933. Pp. viii, 170. $2.00.

THE Epistle to the Ephesians has long been one of the riddles of the New Testament. Indeed one might almost have said, " the so-called Epistle to the Ephesians," for it would be hard to discover any scholar who would maintain that Ephesus was the church for which the letter was written. That Paul could have written so impersonally to a community in which he had labored long is scarcely credible. On the other hand, if the letter is later than Paul and is written in his name, it was of course intended for a larger circle of readers. The omission of the words ἐν Ἐφέσῳ—*in Ephesus*—in some of the oldest and seemingly best Greek manuscripts simply makes the case the stronger.

Furthermore, the difficulties in the way of accepting it as genuinely Pauline are by no means limited to its seemingly impersonal tone. Just what is Paul's purpose, if the letter be his? As has been well said: It is an arrow shot vaguely in the air, chiefly to edify the archer. Paul seems to be talking *to* himself, but not *like himself*. While the letter is superficially Pauline, it is felt by many to contain material the historic Paul could hardly have used, and to be but a slavish copy of Colossians. On the other hand, as Jülicher long ago acutely remarked: the chief objection to denying Pauline authorship is the inability to show any clear situation in which a later Paulinist—a *Paulus redivivus*—might reasonably have composed the letter.

Professor Goodspeed here seeks to meet the challenge. The composition of the letter is connected with a larger problem: the collection and publication of the various Pauline letters. That these letters remained for years the property of the several churches to which they were sent; that later, probably in the first quarter of the second century, they were

collected and made available for a wider circle seems well established. Why was this done? Who did it? Professor Goodspeed thinks he knows.

The Book of Acts, soon after it was written, comes into the hands of a Christian who lives in Asia Minor. He is intrigued by the story of Paul. He already knew two letters of the great apostle: Colossians and Philemon. Could he not find other letters? Following the clue in Acts he visited the other churches which Paul had founded, discovered several letters, was impressed by their value, and published them as a whole.

To make them more valuable and intelligible, he writes a sort of cover letter which shall act at once as a commentary upon them and as a bridge spanning the gulf between Paul's day and his own. The Epistle to Colossæ he knows most intimately. This serves as his framework. Into his own composition, carefully modeled after Colossians, he expresses the bone and sinew of Paul's teachings as found in the remaining letters. So viewed "Ephesians" loses all the ambiguities, and the perplexities evaporate.

This view, Goodspeed modestly suggests, is not strictly new; Johannes Weiss had years ago written "It is not yet settled whether the author of the letter to the Ephesians is not the very collector of the Pauline Corpus" (*Das Urchristentum*, p. 534). To Goodspeed, however, belongs the credit of the first systematic attempt to prove it.

The whole question turns upon the point whether Ephesus can be shown to summarize the *corpus Paulinarum*. This Goodspeed clearly sees, and, following his statement of the hypothesis and a sort of running commentary of the Epistle, subjoins an eighty-page analysis of Ephesians in the light of the other epistles. Reminiscences, ideas, and actual phraseology found in all the others certainly occur. Of course, if Paul wrote Ephesians this would not be superficially difficult. He best of all knew his earlier expressed views. But would he have recapitulated them? There is point to the remark: "Paul himself could hardly have so rigidly confined himself to what he had previously written," but when Goodspeed continues "still less to just that part of what he had written which has come down to us" (p. 9), one wonders if this reasoning is sound. How do we know that it is restricted "just to that part . . . which has come down to us?" As a matter of fact, one of the real problems of Ephesians is not that it contains only material paralleled from the other epistles, but other views which are often classed as non- or sub-Pauline. This seems perilously close to arguing in the proverbial circle.

To me the chief difficulty of the view, otherwise remarkably attractive, is the amazing—one might almost say the unprecedented—skill of this

anonymous writer. He had but recently come to know the epistles. In spite of the fact that they contained "some things hard to be understood," he became an extraordinarily apt pupil, exactly appreciating the argument of Paul; such a complete master of the material that he could avoid making his composition a mere patchwork of quotations, but could develop some lines of argument to even more effective conclusions. Certainly if he was a falsarius, he stood head and shoulders above the others known to us.

Before I should care to assent to the hypothesis, I should like to examine a similar sort of analysis where in turn each of the other Pauline letters is compared with its fellows. I fancy some interesting material would emerge, especially when Romans lay on the operating-table. Yet this perhaps unjustified reserve should not obscure the fact that Professor Goodspeed makes a gallant David to Jülicher's Goliath. The stone is sharp, but is it heavy enough?

MORTON S. ENSLIN.

A History of the Christian Church. LARS P. QUALBEN, St. Olaf College. New York: Thomas Nelson and Sons. Pp. xxii, 590. $2.50.

ONE marked advantage that this outline of church history has over most of its competitors is the excellent judgment shown by the author in his apportionment of space. He gives approximately equal space to ancient, mediæval and modern events. Instead of giving most of his pages to the two former divisions, and compressing his treatment of modern religious events into fifty pages or so, he allots 226 of his 571 pages of text to post-Reformation history, and of this number 168 to Christianity in the New World. This is, of course, as it should be but seldom is.

While this is true of the general apportionment, there is room for difference of judgment in the matter of details. Eight lines of fine print (p. 465) seem hardly adequate treatment of a denomination like the Disciples, who number more than a million members, the sixth largest Protestant body in the United States. Surely a page or two could have been saved from the proportionately over-large space given to the Lutheran churches for a more adequate and sympathetic account of this notable body. It might be said also that a better treatment of the most striking religious movement of the nineteenth century, the great missionary expansion, might have been given fuller treatment in a chapter by itself, instead of being scattered through a number of chapters and so losing much of its significance.

A second characteristic that will command general approval is the objective and impartial method that characterizes the book as a whole.

It is abreast of modern scholarship, and the effort to present the subject in right perspectives and, as the author says in his preface, "to be fair to all parties by recording facts without distortion," is most praiseworthy and on the whole successful. If the author occasionally misses the point, as for instance in writing a chapter on "The Baptist Church in the National Era," it is plain that he does so unintentionally.

Where the text falls short of ideal impartiality is more often in what it omits to say than in what it says. That "Luther lost some of his faith in the 'common man'" (p. 232) in consequence of the Peasants War hardly does justice to his sudden right-about-face and complete casting overboard all of his earlier writing about rights of conscience. And no hint appears anywhere in the text about the persecutions approved by Luther and Melanchthon. "The double marriage of Philip of Hesse" (p. 327) is the careful phrase in the sole allusion to the bigamy of that prince; and the disgraceful collusion of Luther and Melanchthon in the action is not mentioned. Omission is sometimes as much "distortion" as misstatement.

There is occasional misstatement of fact, not intentional, one is sure. "At the general council of Chalcedon, in 451, the patriarch of Constantinople had been voted the chief bishop of the entire Church." On the contrary, the Bishop of Rome was explicitly recognized as having the primacy of honor, and the Bishop of Constantinople as second, "because it is new Rome." Boniface VIII is said to have died in prison (p. 172); he was in prison only a few days, but died soon after his release. "Charles II was a Catholic" (p. 342). At heart no doubt he was, but he openly avowed his faith only on his death-bed. "The State of Virginia became the first government in the world to establish absolute separation of church and state, in 1785." Surely the author forgot Roger Williams, John Clarke and Rhode Island, anticipating Virginia nearly a hundred years. But after all these are only spots on the sun.

One should not forget to note the excellent bibliographies for every chapter, nor the very full index that makes everything so accessible. All students and ministers interested in the study of church history will find this a most helpful guide and reference book.

HENRY C. VEDDER.

A Short History of the Baptist Denomination. MILES MARK FISHER. Nashville: Sunday School Publishing Board. 1933. Pp. 188.

A SUMMARY of Baptist history into a small volume such as this was a really more than ambitious project, yet Mr. Fisher was willing to undertake it, and the outcome reveals how much can be compassed within so

few pages. There is familiarity with previous works on Baptist history, with sources which have not yet been published, and at the same time an ease of style which provides convenient reading.

An excellent aspect of the volume grows out of the fact that the author writes from the Negro point of view, finds opportunity to use Negro Baptist materials which have not appeared in any previous work, and uses this opportunity in helpful ways. At the same time these materials concerning the Negro Baptists of America are integrated into the work as a whole in suitable manner, so that the discussion altogether moves along in a natural way.

Undertaking to condense so much history into so small a book, some accidents in statement have occurred in view of which it is to be hoped there will be a second edition for correction of such details. For example, a sentence beginning on page 81 gives the date of organization of The American Baptist Historical Society as 1862, instead of 1853, and on page 82 the name of Noah K. Davis appears as one of the organizers of The American Baptist Publication Society, when it was really his father Noah Davis who made that contribution. For a second edition all such items should be checked and revised.

An extended index makes the volume convenient for reference purposes.

FRANK GRANT LEWIS.

The Protestant Churches and the Industrial Crisis. EDMUND B. CHAFFEE. New York: The Macmillan Company. 1933. Pp. 243. $2.00.

ONE is glad that this book came from within the church. That it could have been written from within the church, that it has back of it the record of the Labor Temple in New York and a "group of younger ministers" who wrestled with the problem of paganism in our modern world through a period of four years, that the book is what it is, give rise to genuine encouragement. Nevertheless one cannot help but feel that Doctor Chaffee has been so close to what one church has achieved in terms of our present-day industrial crisis that he does not realize how great must be the revolution in the average church before there is even the beginning of a social consciousness. Doctor Chaffee thinks the churches have one chance in ten of developing a technique in preaching a social gospel. That seems like unwarranted optimism to anyone who knows the average churches well.

But the fact that this book, so thoroughly conversant with the nature of the industrial crisis and the forces which have produced it, minimizing none of the difficulties, should be optimistic is sufficient evidence that the author has hope not without reason. This is the strength and the worth

of *The Protestant Churches and the Industrial Crisis.* It has something to propose, a plan of procedure, something more than a semblance of a technique. It is preaching of the highest order. It has a clear grasp of the problem, it presents the facts from which conclusions may be drawn, and it is challenging and convincingly hopeful. What this book needs is a sounding-board, and if the leaders of the churches will read it and give it to members of their official boards to read, and to members of their congregations, use it in adult Bible classes, it can go far in achieving that primary necessity, a quickened sense of responsibility for social leadership on the part of the Protestant Church. It is this note of the relation of religion and industry with which the book opens. It goes on to deal with the mind of Jesus on the problem of economics, discusses the evils of our modern industrial life and the forces which produce them, describes the social mind in America, the function of the church in the forming of that mind, tells what one church has done and is doing, lays before each Christian his share of the responsibility and brings the whole to a climax in what Dr. Henry Sloane Coffin describes in his foreword to the book "a masterly treatment of the method and manner in which the gospel should be set forth to redeem our social ills."

There is a brief epilogue which gathers up the mind of Doctor Chaffee on the problem he has so ably discussed, the relation of the Protestant churches to the industrial crisis. The present industrial order has failed to get the world's work done or bring human happiness. Other ways will be tried. There is a chance worth living and dying for that the same resolute spirit which has given us our mighty technological development may solve the moral and organizational problems which have grown out of it. Perchance our Protestant churches were called into existence for such an hour as this.

A. Herbert Haslam.

The Life of Jesus. Maurice Goguel, Docteur ès Lettres, Docteur en Théologie, D. D. (St. Andrews). Directeur d'études at the École des Hautes Études (Sorbonne), Professor at the Faculté libre de Théologie Protestante (Paris). Translated by Olive Wyon. New York: The Macmillan Company. 1933. Pp. 591. $6.00.

The translation of a scientific volume is always a hazardous performance. Scholars who can use it usually prefer to make use of the original volume. The heavy expense of preparing and publishing a translation necessitate a high price, and consequently foredoom the volume to a limited circulation. The Macmillan Company is to be cordially congratulated for not having allowed these practical considerations to prevent them from publishing

this present volume. Professor Goguel, the most eminent and scholarly French New Testament critic, has produced a volume which should not be limited to one tongue. Every minister and student of the New Testament may well feel that in the purchase of this volume he has made to his library a permanent addition which is decidedly larger than that usually included within the covers of one book, for in addition to the detailed treatment of Goguel's own views on the study of Jesus and the nature and relationship of the Gospels is a very full survey of the views of other scholars. The volume is fully documented, and contains an amazing amount of information.

An excellent survey of "The Life of Jesus in Research" opens the volume. Particular emphasis is laid on the question of the historicity of Jesus with a dispassionate and admirable analysis of the weakness of the negative position. Although Goguel's conclusions will appear to many as radical, he dissents from the skepticism of the *formgeschichtliche Schule* that every attempt to reconstruct the story of Jesus' life, or even to sketch in the main lines of the narrative, is doomed to failure. Though the Gospels have drastically reworked the earlier traditions and a confidence that the incidents reported as historical, provided no direct reasons exist for believing them to have been created, is entirely hazardous, the broad outline of his career and the nature, at least, of the message, he believes, can be recovered.

In contrast to the multiple source hypotheses, the fads of L and Proto-Luke, Goguel accepts the two document hypothesis. Mark used the "Logia," was written about 72, and was later edited about 85. Luke was written about 85 and used the original form of Mark; Matthew a little later, and employed the recension of Mark. Matthew and Luke were composed independently. Thus Mark was the sole connected source of Matthew and Luke; the "Logia" was not a gospel but a loosely articulated and growing collection of sayings. Mark's plan was historical and geographical, but must be treated by the historian at all times with the greatest caution. At times Luke's account preserves a more primitive tradition than Mark's. Although the Fourth Gospel is not an historical document, it occasionally preserves primitive traditions which are independent of the Synoptics and more reliable.

The ministry was not over a year; it began toward the close of 26 or beginning of 27; in the spring of 27 Jesus left John the Baptist and returned to Galilee, where he remained till September. At this time he definitely left Galilee for Jerusalem, where he remained till December. Then he left Jerusalem for some near-by solitary place, while he remained

in contact with disciples gained in Jerusalem. On the eve of the Passover of 28 he returned to Jerusalem and there met his death.

One of the most significant of Goguel's views is the place Herod Antipas played in the ministry of Jesus. Far from being simply curious about Jesus, he became definitely hostile. This caused a real crisis in the Galilean ministry. To escape Antipas Jesus left his territory for seclusion and later for Jerusalem. This attitude of Jesus chilled the ardor of many folk who had been attracted to him precisely because Herod hated him. His flight disillusioned them: this could be no second Judas Maccabæus! This crisis and the dawning recognition of danger led Jesus to conceive himself the Messiah, not *in spite* of suffering, but precisely *because* of it.

In Jerusalem he made his last attempt to gain popular support. He was arrested, not by the Jews but by the soldiers of Pilate, who had been advised by the Jews that he was a dangerous man. There was no trial at all. Pilate arrested him, and at once sentenced him to death. The story of the trial before the Sanhedrin and of Pilate's vacillation are surely not historical. The triumphal entry and cleansing of the Temple have been largely rewritten in the light of later Christian thinking; Peter's denial and Pilate's attempt to release Jesus instead of Barabbas are quite unhistorical. There is no slightest evidence for the custom of a Roman governor granting a free pardon at the Passover whose object should be chosen by the people. Jesus' teaching—or better, his preaching, for he was a prophet rather than a teacher—was eschatological, but not apocalyptic; the Kingdom of God was at hand, but he made no attempt to estimate when it would appear.

It would be a pity if this review should discourage readers from the purchase of the book on the ground that the conclusions reached seem radical, perhaps negative. The value of the book is quite independent of the soundness of the author's judgments on any particular question. It is a volume which gathers up the results of the last thirty years of critical investigation so admirably that any thoughtful reader who gives it the study it richly merits may feel that he is informed upon the present status of the problem of problems.

MORTON S. ENSLIN.

What Men Are Asking. HENRY SLOANE COFFIN. Nashville: Cokesbury Press. 1933. Pp. 193. $2.00.

THESE are the Cole Lectures for 1933 delivered by Doctor Coffin at Vanderbilt University. The author commands our attention by his years as a careful and capable expositor of modern religion. When he attempts to answer the questions that men are asking today, we are doubly attentive.

The questions treated are, "Where Can We Start?" "Of What Use Is Religion?" "Can We Know God?" "Is Jesus Authoritative?" "What Is Spirituality?" and "What Do You Mean by 'God'?"

The answers of Doctor Coffin are characteristic of his approach to religion. He speaks to the man in the pew a language that is based upon, but not burdened with, philosophy and theology. He illustrates frequently from his wide acquaintance with ancient and modern literature, sacred and secular. If at times one suspects that the answers are too popular and not quite fair to the querist—as in Chapter Three—it is well to remember that all the implications of a question cannot be met in a single response. On the whole, the replies are keenly analytical and deserve our very careful appraisal; e. g., his view of Jesus in Chapter Four and his remarkable summary of Christianity on pages 48, 49.

The general method of the author is suggestive of the manner in vogue today and to this reviewer reminiscent of another popular exponent of modern religion.

Here's one for the proof-reader: *A physician and his wife were in martial unhappiness* (p. 71).

ROBERT E. KEIGHTON.

Evangelism in the New Age. AUSTEN K. DE BLOIS. Philadelphia: The Judson Press. 1933. Pp. xvi, 310. $1.50.

THERE is a new age, for weal or woe, in all the earth. Its characteristics are both darkness and light. To meet this new age the churches "are seeking to improve upon the model of dead centuries and to adapt the message to modern needs. This honest self-criticism is one of the most encouraging aspects of the time." The churches "must illuminate the shadowed situation by rays of ethical insight and spiritual vision." Evangelism is the proposed method—and *it must be ethical.*

Evangelism equal to the challenge of the times cannot be narrow and provincial. "Adequate evangelism involves the enlistment of all the forces of the church for the redemption of the world." It must not only be individual but social also. "The application of the principles of Christianity, as a great social movement, is also implied in a full conception of the term." It aims at the redemption of both the individual and of society. If it resorts to the emotional urge it must the more rely upon the processes of sound religious education.

The goal toward which evangelism must drive in the new age is character, enriched personality. The new birth which evangelism seeks is a spiritual renewal of personality, involving a new moral character. "For this reason the person-to-person appeal is the more pertinent." Under

inspiration of the Protestant Reformation the "upbuilding in Christian character ran always parallel with the winning of souls." But then or now every ministry of the church, evangelism in particular, must lead "to the royal road of righteousness." The new convert must be *established* in the faith, and a worth-while evangelism must see to that. But how? "By thorough and painstaking Christian training and by that alone," i. e., by religious education.

Many influences are modifying the temper of evangelism, not least of which is increasing culture. "Christian experience tends to produce a genuine culture of the soul," and evangelistic activity must "promote and dignify such culture."

Not a new message but new methods are demanded. The Cross is ever the message, but ways and means change. Pastoral evangelism, ceaseless evangelism, friendly evangelism, vital evangelism, individual evangelism, constructive evangelism, soul-saving evangelism, and challenging evangelism indicate varying emphasis or method to be commended. "May I say, without being misunderstood, that the evangelism of today and tomorrow will fail wretchedly unless it is vital rather than doctrinal." The evangel looks to life primarily and not to doctrine.

We name Chapter X, "The Evangelism of Jesus," the most helpful in the volume. Here Doctor de Blois is close to the great Source both as to method and message. We see Him quietly winning men to Himself, to His way of life and His variety of conquering faith in the Father. A simple, sincere naturalness reigns; technique and doctrine are so far in the background as to be scarcely discernible. That is, these are out of the picture until at the end they are dragged in by our author and Saint Paul as interpretations. Presumably we just must interpret—and "there's the rub."

The message of evangelism is "the Cross," "the Cross." This is reiterated chapter after chapter and finally explained: "It is the path of daily self-denial. It goes without sleep or nourishment. It gives itself willingly to forty days of fasting in the wilderness." The dilemma of self-abnegation and "fulness of life" is resolved as revealed in the words of Saint Paul, "I am crucified with Christ: nevertheless I live!" "No man ever died to self more completely. No man ever lived to Christ more victoriously." The fatal defect of the Laymen's Report is the absence of "the Cross." The missionary enterprise is ever, in the broadest and best sense, an evangelistic movement.

Doctor de Blois has put us all in his debt; he has given us here a significant survey of the whole theme and scope of evangelism. He has cut a broad way through the tangled brush of much contemporaneous

thought and practice. His book ought to go far to save evangelism from many of its alleged friends. The reviewer does not consider it extravagant to say that here is the best book, the sanest and most challenging book on this theme, produced in our times.

WILLIAM R. MCNUTT.

Jonathan Edwards. ARTHUR CUSHMAN MCGIFFERT, JR. New York: Harper and Brothers. 1932. Pp. 225. $2.50.

JONATHAN EDWARDS, when thought of by American people, has been thought of only in terms of his theological system. Professor McGiffert, in his study not only gives a well-rounded story of Edwards' life and influence but also discloses new aspects of his personality unsuspected by most people. Those who have thought of him only in terms of his theological system will be surprised to discover his intense interest in natural science, his ardent appreciation of beauty, his keen psychological knowledge, and his great concern with practical issues of conduct and social ethics.

Religion, in the America of Edwards' day was a very temperate thing. "The passion which had thrust the Colonists on to the Atlantic coastal plain and spurred them into the hill-country was spent. A second and third generation were taking life more tranquilly. But the undying flame of religion burst forth again in ardor of devotion and flash of aspiration, setting the age afire. In one frail figure, a native American, the elemental spark again became gloriously incandescent, destructive of old complacencies, generative of vital convictions and luminous with fresh insights."

To this high mission, Edwards brought his scientific mind. While still a lad, he was haunted by a relentless curiosity, and early formed the habit of detailed observation.

He is characterized by an eager delight in life and a warmly mystical spirit. On the other hand, he was realistic enough to recognize the fact of sin and evil. He constantly turned his attention on the unattained possibilities of good in his people's lives and on those passions and tendencies that were destructive of the good.

His preaching caused a revival of religious faith and conviction. Professor McGiffert records it as an indubitable fact that "every community quivered with new life" and that the revival was largely responsible for "the growth of a new humanitarian and missionary interest, the rise of the large denominations, and the impetus given to popular education." Edwards took a sane and discriminating and even critical attitude toward revivalism. He insisted that mere emotion was in itself no sign of God's presence and that the genuineness of every religious experience must be tested by its results in holier living.

Christian love was one of his favorite subjects. The grace of God was another, while the theme of future punishment in hell bulked relatively small. "Moral duties toward neighbor, vocation, and family" he regarded as inseparable from religion. Social problems, too, occupied a definite place in his outlook. While a missionary among the Indians at Stockbridge he gave himself unremittingly, and in the face of much opposition, to defending them against exploitation.

JAMES G. WILLIAMS.

The Doctrine of Redemption. ALBERT C. KNUDSON, Dean, Boston University School of Theology. New York: The Abingdon Press. 1933. Pp. 512. $3.50.

What Is Salvation? E. S. WATERHOUSE, Professor of the Philosophy of Religion, The University of London. With a contribution from the Biblical Standpoint by J. W. WATERHOUSE, Lecturer, Didsbury College, Manchester. Nashville, Tenn.: The Cokesbury Press. 1933. Pp. 269. $1.25.

BY far the most important aspect of Christian experience is salvation, the deliverance from evil and the positive enduement of spiritual power. Naturally it is one of the perennial themes of theological discussion. The experience is so rich and so varied that there is always scope for the writer with a fresh approach. The two volumes before us are totally different in their approach, and yet each has its distinctive merits. The truth is that one supplements the other very well.

Dean Knudson gives us the key to the understanding of his book in his prefatory statement. His method is on the one hand to face the metaphysical problems involved in theology; on the other to approach Christian thinking historically. He is utterly consistent in the use of this method through this volume, as he was in the earlier volume on *The Doctrine of God*. If anything, there is greater attention to the historical development of the doctrine of man, salvation and Christology than in the earlier work. And there is larger attention given to the scriptural bases for the doctrines. From the point of view that the author writes, his work is admirable. It discusses lucidly the debates of the past, and one feels that Knudson is a master of his materials. We have placed before us the nature of the world in which redemption is to be experienced, a view of this human nature that needs saving as well as of its responsibility for wrong, and of the moral evil and suffering from which salvation is sought. In a second part we have a treatment of the person and work of Christ in the experience of salvation, and in the church as well as a glimpse toward the life beyond.

The implications of the doctrine of salvation, however, go far beyond what is discussed in this volume. Perhaps the author would prefer to

leave such matters to Christian ethics. Surely it is in the field of human relations that we should discover best what it means to be experiencing salvation. Dean Knudson recognizes that some of the matters discussed, though interesting historically, are foreign and insignificant for our day. Yet when it comes to the burning questions of today and the bearing of the experience of redemption there, he is silent. Just at the point where the matter becomes most vital, he too often stops.

Dean Knudson is disappointed at the meager contributions of the psychology of religion to theology. The interesting fact is that Professor Waterhouse approaches the same problem from that very point of view, and does a fine constructive piece of work. He is not concerned with metaphysical or historical problems as is Knudson, nor does he approach the subject theistically. He asks from the human side what the intent and result of salvation are. The *doctrine* of redemption is too much concerned with the past, with what has happened. Waterhouse examines the present and the future. Salvation is primarily a transformation of life. It is a process through which a new self is discovered by finding a new center for life. This recentering of life is a process in which the spirit of Christ operates creatively and morally. It involves the transformation of thought, for no redemption is effective unless there is a mental background and a mental outlook in accord with Christ's spirit. But more—it implies a transformation in social relations also. The vital point at which it must reach life today is the economic life. As long as personal gain is the aim of business, it is in need of redemption by the spirit of Christ.

In summary, one might say that Knudson gives us an admirable discussion of the *doctrine* of salvation; Waterhouse offers a fine interpretation of the *experience* of salvation. The former is theological, the latter is practical.

A. Stewart Woodburne.

Contemporary American Theology. Edited by Vergilius Ferm. New York: Round Table Press, Inc. 1933. Pp. xx, 376. $3.00.

Professor Ferm has made younger readers interested in theology indebted to him for this second volume in Contemporary American Theology. In the earlier series issued about a year ago twelve representative creators of theological opinions gave intimate accounts of "their religious and theological pilgrimage." Those who have read their stories of intellectual and moral adventure and discovery will wish to enjoy the companionship of the eleven others who have contributed to this volume. Their names are well known. The publications of most of them are on the shelves of all who keep abreast of present-day religious

thought. This volume admits the authors into the intimacy of the library fireside. Not only do they narrate the influences in home and church and university, but they estimate them, and so incidentally give critical judgments of leading philosophic and exegetical theologians of the immediate past. Through these two volumes the wheat has been winnowed from the chaff, and there is a saving of seed for a future harvest. In compact form, the twenty-three contributors furnish an indispensable source material for younger students of theology. The contributors and their subjects are as follows: Edward Scribner Ames, The University of Chicago, "Theory in Practice"; John Baillie, Union Theological Seminary, "Confessions of a Transplanted Scot"; William Adams Brown, Union Theological Seminary, "Seeking Beliefs that Matter"; Eugene William Lyman, Union Theological Seminary, "Christian Theology and a Spiritualistic Philosophy"; Daniel Arthur McGregor, Western Theological Seminary, "A Believer in 'Churchianity'"; Shailer Mathews, The University of Chicago, "Theology as Group Belief"; Frank Chamberlain Porter, Yale University, "Toward a Biblical Theology for the Present"; Harris Franklin Rall, Garrett Biblical Institute, "Theology, Empirical and Christian"; William L. Sullivan, Minister, Germantown Unitarian Church, "The Moral Will and the Faith That Sustains It"; Luther Allan Weigle, Yale University, "The Religious Education of a Protestant"; William Kelley Wright, Dartmouth College, "The Recovery of the Religious Sentiment."

The name is sufficient criterion by which to judge the value of the contribution. It is no disparagement of others if attention is called to the chapter, "The Moral Will and the Faith That Sustains It," by William L. Sullivan, the influential minister of the Unitarian Church, Germantown. No other contributor has traveled so far in his "religious and theological pilgrimage." What he has encountered in his journeys may be gathered from the words which he uses to describe what he conceives to be the editor's purpose. "As you have struggled to know the supreme thing in all existence; as you have eaten the dust of your disillusions; as you have fallen and been trampled on; as you have fought with demons and caught perhaps a glimpse of heavenly presences through the fog in which you have borne life's heavy strife; as you have searched and studied and perhaps prayed; as you have reflected upon the gropings of science and philosophy and the wilderness of history, tell me what you have discovered of magnificence; what has proved a sure support; what radiance still shines despite the dark; what, if anything, as death draws near, sounds to your soul a conquering cry of supreme and final confidence?"

What he has discovered for himself is "The Moral Will and the Faith That Sustains It." To win this final condition was worth the pilgrimage. Every reader of the narrative will be strengthened by the pilgrim's "conquering cry of supreme and final confidence."

MILTON G. EVANS.

The Rule of Faith. W. P. PATERSON. New York: Fleming H. Revell. 1932. Pp. x, 468. $2.25.

PROFESSOR PATERSON of Edinburgh delivered the Baird Lectures in 1905, choosing for his theme the seat and substance of Christian doctrine. Later published under the title, *The Rule of Faith,* the study has passed into a fourth edition, testifying to its popularity in theological circles.

The author takes under brief review seven classical theories of the Christian faith. It would be difficult to find clearer statements of the Roman Catholic, the Protestant, the Reformed Church (Presbyterian), the Schleiermacher and Ritschlian positions. The twentieth-century movements centering around Karl Barth and the Lausanne Conference are also brought into the survey. Doctor Paterson not only presents their main tenets, but he evaluates them in terms of what he considers the criterion of revealed truth. Thus he finds "fundamental and non-fundamental" doctrines in most of them. Among the systems the *Westminster Confession* is "the most masterly of them all." A careful analysis of the history of Protestant dogma indicates that "the doctrines in which we are agreed are incomparably more important than those on which we differ."

Doubtless readers of Professor Paterson's scholarly work will fall into two classes. Those who enjoy apologetics will relish his discriminating analysis of the relative importance of this or that claim for theology, viewed in the light of his self-determined essence of Christian truth. Whether they agree with him or not, the fine discussion necessarily arouses wholesome interest. For those who have become accustomed to viewing the great systems of Christian thought historically and without concern to perpetuate any one or any part of them necessarily in our own age, the treatment may seem unnecessarily sectional. For instance, the author interprets Roman Catholic and Rationalistic theologies as "pathological." They are from the writer's view-point.

STEWART G. COLE.

What Can We Believe? A Study of the New Protestantism. JAMES GORDON GILKEY. New York: The Macmillan Company. 1933. Pp. xi, 164. $1.50.

A NEW book by Doctor Gilkey is an important event to those who are acquainted with his earlier works. Nor will they be disappointed in the

present volume, which grips the interest at the first page and carries it through to the end.

The author believes that a serious blunder has been made in the effort on the part of many religious leaders to minimize the differences between the Old and New Protestantism, and to "attempt to manufacture a superficial and temporary harmony at the cost of concealing significant and irreconcilable differences of attitude and approach." In this book he presents the new beliefs in a fearless and positive way.

An examination of the earlier foundations of belief results in his rejection of an infallible Bible, of the idea that a belief that "adds value to life" is true, and of the validity of "spiritual intuitions." The new foundation that is offered is the one "on which modern science has been built for many decades—the foundation of experience and reason." On this foundation religious liberals are building a creed which supplies them with the three things needed from a vital faith—"an interpretation of life, a group of attitudes and practices growing out of that interpretation, and the release and enlargement of inner spiritual power."

In presenting this creed the writer discusses in a definite and constructive way the problems of God, suffering, immortality, prayer, providence, duty and evil. Consideration is given also to the question as to what Jesus means to a modern liberal. The closing chapter frankly faces the question "Will the New Protestantism Endure?"

No thoughtful Christian can afford to ignore this challenging book, written by a leader of liberal Christianity who is pastor of a church of nearly 1600 members, which is busily engaged in a program of institutional work reaching some 3000 people each week. That thousands come to hear him preach indicates that he has a message which they find of vital value. Whether the reader agrees with all that is written or not he will be impressed by the ability and sincerity of the writer, and may find that his own faith has been given a more rational foundation.

RITTENHOUSE NEISSER.

The Gospel of Divine Action. OLIVER CHASE QUICK, M. A. New York: E. P. Dutton and Company. 1933. Pp. 143. $1.50.

THE author approaches his subject with the laudable purpose of suggesting "some trains of reflections which may soften the lines at present dividing our 'schools of thought,' and help to promote that unity of Christian witness which the world so sorely needs."

The relation of science and philosophy is considered first. Three pairs of antithetical terms are discussed: knowing and doing, sign and

instrument, reason and cause; and the conclusion reached that we "*know* and recognize through *signs* the *reason* existing in the nature of things," and "*act* through *instruments* in order to *cause* the existence of some state of things which is not yet." With this as a basis the writer pursues his argument to the point where he is willing to hazard the guess that, "if the universe exists at all, and if there be a universal order, it must proceed from a living being in whom rational thought and causal activity are together real."

Somewhat after the same manner Doctor Quick approaches the question as to the distinction between Hebraism and Hellenism and then goes on to show "how it is that the theology of historic Christianity has combined and fused together both Judaic and Hellenic elements" as indicated in the writings of Paul and John. The christological problem is considered from the same point of view, as are the church and sacraments. Instruments or symbols? is the question brought forward in the examination of the various problems discussed. The author may have succeeded in carrying out his "principal aim" which was "to approach certain matters of theological and ecclesiastical controversy from as great a distance as possible, and not to get too close to them in the end;" at the same time he has presented his material in a way which commands thought and carries conviction.

RITTENHOUSE NEISSER.

Theism and the Scientific Spirit. WALTER MARSHALL HORTON, Oberlin Graduate School of Theology. New York: Harper & Brothers. 1933. Pp. xviii, 231. $2.00.

ONE of the insistently recurring problems of theological thinking is that of coming to terms with the scientific spirit. Neither theological nor scientific thinking remain static, for thinking itself is a process rather than a state. There are phases of the processes of great significance and which are indicative of the general trend. Professor Horton has selected judiciously certain phases in theological thought as it has sought to adjust itself to the scientific temper, and described them. In so doing, he has brought to focus the nature of the theistic problem itself.

The text of this volume consists in the Ayer lectures for 1932-33, delivered at the Colgate-Rochester Divinity School. There are five lectures and an epilogue. The first deals with God in the Copernican world; the second, God in the Newtonian world; the third, God in the Kantian world; the fourth, God in the Darwinian world; and the last, Science and Theism Today. In each case our author chooses two men of contrasting points of view, each of whom represents an effort to restate

theistic thought in consonance with the dominant scientific aspect. Paschal and Spinoza are the two men who sought for a God whose reality would be compatible with a Copernican universe: Paschal chose the path of faith; Spinoza that of reason. The dominant spirit of the Copernican world was the *esprit géométrique*. In the Newtonian world the mechanical interest tended to displace the mathematical. Two men, Thomas Paine, the deist, and Emamuel Swedenborg, the mystic, represent efforts to reach harmony with that world. For Paine God was a celestial mechanic; for Swedenborg there was a spiritual realm beyond the natural, and there God dwells; and yet the spiritual is in the natural, and God immanent.

The Kantian world is described as dominantly dialectical or transcendental. Kant was the typical philosopher-scientist; Fichte the typical transcendentalist. For Kant God is discovered in the sphere of the practical reason. Fichte was a man who impresses one as having experienced God, as practically equivalent to the moral order, and yet also as the object of faith. Our author characterizes the idealism of such men as an attempt to outmaneuver science in the supposed interest of religion. The Darwinian era which followed gives explicit recognition to the scientific factors which the Kantian world tried to overmaster. It is best described in terms of the genetic spirit. Romanes and Henry Drummond are the men selected to depict the two attitudes toward theism growing out of the Darwinian emphasis. In the case of Romanes it issued at first in a denial and later in doubt. Drummond on the other hand found the evolutionary process as the evidence of God's activity.

The problem for the modern world is created by another Copernican revolution associated with the name of Einstein. The principle of relativity and a wholly new attitude toward physical law as expressing statistical averages are characteristic. The theological result in a more realistic emphasis. Edouard LeRoy is described as one who is illustrating the effort to make theism meaningful in the new world. The problem of God is set by our human restlessness. Man seeks for an enduring Object of Devotion. God is realized in the realm of personal values rather than in that of impersonal facts. Horton's own feeling is that the idea of God which will continue to grip us is that which best reflects our humanistic values. The present-day interest is humanistic rather than cosmic. The discussion throughout is marked by insight and penetration. It is a real contribution to the discussion of our theistic problem.

A. Stewart Woodburne.

Creative Christian Living. Walter Brooke Stabler, Chaplain of the University of Pennsylvania. Philadelphia: University of Pennsylvania Press. 1933. Pp. iii, 157. $1.50.

These lectures were delivered on The George Dana Boardman Lectureship in Christian Ethics, founded in 1899. The subtitle of the volume, *A Christian Ethics for the College Student,* describes exactly the purpose of the lectureship, to provide "lectures on Christian ethics from the standpoint of the life, example, and teachings of the Lord Jesus Christ."

The University at which the lectures were given is fortunate in having the author as chaplain. He knows that a college group is a cross-section of every community of more than ordinary culture. He assumes that they carry their ethical perplexities from home to college. He assumes, too, that in college they need no special ethics, but do need insight and guidance to formulate a "how to live" while in college and in life after college.

Presumably, the chaplain embodies in these lectures publicly given the many conversations he has had with students privately. If so, he has often heard the question, "Why be moral?" Lecture I, entitled, "The Foundation of Morality," is the answer. The answer in method and content and style is conditioned by his student-audience. Understanding, humor, force, range of reading, challenge, are reflected from every page.

Another question he has often heard is, "How be moral?" This is the important question, and the answer is given in the additional lectures, "Creative Living for the Individual," "Creative Living for Society," "Life versus Existence."

This volume is a call to the heroic, the adventurous, the daring. It prescribes "no theological capsules to be swallowed *uncritically,* nor doctrinal patent medicines guaranteed to kill or cure." It presents Christian living as no schoolboy "dummy" bayonet practice, but a "strenuous quest for a *Truth* that leads into a *Way* that issues in a *Life.*" A book such as this is a stimulant. *Creative Christian Living* should have a wide circulation.

Milton G. Evans.

Preachers Present Arms. Ray H. Abrams, University of Pennsylvania. New York: Round Table Press. 1933. Pp. xix, 297. $2.30.

It is exceedingly difficult, even when we try, to view the pressing issues of the moment in the cold gray light of the morning after. *Preachers Present Arms* is the record of the failure of the organized forces of religion in America to achieve a true perspective in the chaotic days of the World War. Not that Mr. Abrams presses the point of the church's

failure. He is too good a story-teller to tack on a moral, too much of a social scientist. As he writes in his preface, the World War was so tremendous a social upheaval and so far-reaching both in time and space, that the wisest of men are just now beginning to comprehend its ramifications and actual significance. Mr. Abrams is trying to help us understand that story by his scientifically detached and exhaustively detailed and documented study of the one aspect of the whole drama—namely the part the churches played, and how it came about that they played that particular part. Each reader may draw his own conclusions—and what conclusions one feels moved to make!

What was the mind of the church through the years and up to the period of the war? How was it affected by the outbreak of hostilities in Europe? Of our own nation being drawn into the war? What was the church's part in winning the war? What did the spokesmen of the church think of war, and this war in particular? Of conscientious objectors? Of the effect of war on religion? And other equally important questions are answered by the method of author, chapter, and verse. Much of the book is painful reading. Part of it, and altogether too small a part is inspiring. All of it taken together is an important contribution to the cause of both religion and the peace movement in America.

A. Herbert Haslam.

Man in the Modern Age. K. Jaspers, Professor in the University of Heidelberg. Translated by Eden and Cedar Paul. New York: Henry Holt & Company. 1933. Pp. vii, 243. $2.50.

Published a little more than a year ago in Germany under the title, *Die geistige Situation der Gegenwart,* this text has already passed into the fifth edition (forty-first to fiftieth thousand). Unfortunately, there is neither introduction, preface, nor index to the American translation.

The values of this book are not apparent to the superficial reader. The German mind, subtle and heavy, is registered on every page. The translators have added to the difficulty of the reader by attempting to reproduce too literally the thought-forms of the author. Many sentences are unnecessarily long and involved. For those who care to penetrate beneath these exterior crusts and explore the inner kernel of the theme, a rewarding experience lies in store.

This is a technological age. Scientific interests affect every phase of man's life. They break down his individuality and his spiritual poise, while at the same time they promise the highest advantages to man. This is "the crisis" of our times. Industry, medicine, sport, family life,

treat persons as means to their technical ends, so consumed are we with experimental living. Joy, varieties of self-realization, spontaneity, wholeness are crushed out of life. Uniformity, niches to fill, function as a part, absorption in a skill, substitute. These principles are illustrated in the conduct of the World War and the Treaty of Versailles. " Not science, *per se,* but man in the realm of science, is in a critical position. . . There has arisen a sort of scientific plebeianism."

The author turns from sociology, psychology, and anthropology as trustworthy techniques pointing to " what mankind can become." He finds his medicine in metaphysics, a new conception of " selfhood." Self-realization is acquired not by ascetic withdrawal from reality, but by penetrating so deeply the real world that the " unconditioned " begins to control behavior. This approach to salvation is very like Paul Tillich's in his text *The Religious Situation.* It is strange that Jaspers makes no mention of him. And his pessimistic view of our present social trend reads like Spangler in his *Decline of the West.* Karl Barth's position is not referred to, strangely, though deference is paid to his forerunner, Kierkagaard.

STEWART G. COLE.

Christianity and Coercion. FRANCIS JOHN MCCONNELL (Bishop McConnell). Nashville: Cokesbury Press. 1933. Pp. 128. $1.00.

THE volume is composed of The Fondern Lectures for the current year, six in number. They bear titles as follows, " Christianity and Coercion," " The Coercion of Law," " Intellectual Compulsion," " The Iron Laws of Economics," " Social Pressure," " The Church and the Higher Coercion." They constitute a rich and vigorous defense of freedom as against coercions of various kinds in differing realms. No churchman of our time is more entitled to speak to us on such a theme, for has he not throughout his entire ministry rebuffed every coercion?

Christianity stands for progress and the changes in society and elsewhere incident to that progress, but is opposed to physical force to bring them about. She invokes rather a supporting public opinion, the universal ballot, and the like. As in the social so also in the religious a strong-arm coercion is unworthy. Some laws are objectionably coercive, others are not. The latter class is composed of those which have in view the general welfare, and in its interests coerces those who sin against the common good. In the realm of current thought are systems, such as determinism, materialism, and behaviorism, which are incompatible, in part or whole, with freedom. Justifiable coercion lies in the facts of life and the laws of nature; to face these is to win intellectual honesty and

poise. The so-called iron laws of economics are far from being such; they are highly flexible in the hands of an aroused people. The one realm in which the church may rightly and wisely invoke coercion, namely, that wherein the good, the true, and the beautiful tempt or coerce upward. Temporal power, excommunication, fear of torment and such types of coercion are wholly outmoded.

Here is a thought-provoking little volume worthy of study in times like these when even ministers in the free churches are tempted to wish that the church had coercive power.

WILLIAM R. MCNUTT.

The Christian Belief in God. ALFRED E. GARVIE, late Dean of the Faculty of Theology, London. New York: Harper & Brothers. 1933. Pp. 470. $3.50.

TO ANYONE who has been following recent theological trends Dr. Alfred E. Garvie's *The Christian Belief in God* is a book likely to possess a subtle fascination. In this book there are found numerous references to and criticisms of such freshly published works as J. B. Baillie's *The Interpretation of Religion* and John Owan's *The Natural and the Supernatural,* as well as to such contemporary volumes as those from the pens of Sir Arthur Eddington, Sir James Jeans, A. E. Taylor, Bertrand Russell, J. Middleton Murry, Julian Huxley, or Walter Lippman. The claim of the book is due in no small part to its freshness as viewed from the standpoint of recent theological speculation.

The timeliness of Doctor Garvie's work, moreover, detracts in no way from its general perspective. In it all the important human values are seen in their proper relations. Truth, goodness and beauty do not suffer depreciation in comparison with religion, nor is religion underestimated in relation to any one or all of the others. Rather are all of them heightened by the relations in which Doctor Garvie sets them. It is a decided help to theological thinking to consider, as Doctor Garvie does, the æsthetic avenues to the living God.

The general exposition in the volume is conducted not solely on the basis of abstract, philosophical investigation, but also with full cognizance of the rather recent developments in the studies of the history and psychology of religions, so far as they relate to theology proper. All of the first section of the book is devoted to the historical data of religion, so far as they bear upon belief in God. The second, and last section of the volume, which is called " philosophical," impresses one as having appreciation for the psychological basis for religious experience and of its interpretation. This philosophical interpretation further is systematic, comprehensive and climactic. It is with keen insight that just before the

final exposition of theism, the ever-tantalizing problem of evil is introduced. While it does appear that the attention given to this problem is influenced too much by the rather airily optimistic theodicy of Leibniz, yet the fact remains that at this point in the order of his exposition the author has shown unusual penetration.

This penetration is further attested by the sharp sense that Doctor Garvie evidences of the abyssal mystery enshrouding his subject. This incisiveness is shown most clearly in his evaluation of mysticism, and in the conclusion where the reader is confronted with the ineffability of all that the cross of Christ signifies.

This is the last volume of a trilogy by Doctor Garvie, the other members of which were *The Christian Doctrine of the Godhead* (1925) and *The Christian Ideal for Human Society* (1930). It is a volume on apologetics which, in its nice order, its range of historical vision, its keenness of philosophic insight, its delicate sensitiveness to human values, and its adequate degree of artistry in general treatment, is worthy of that lofty theme to which it is devoted, *The Christian Belief in God.*

WILBUR SPENCER SHERIFF.

The Beginnings of Christianity: Part I. The Acts of the Apostles. Edited by F. J. FOAKES JACKSON, D. D., and KIRSOPP LAKE, D. D., D. Litt. Vols. IV and V. English Translations, Commentary, and Additional Notes to the Commentary by KIRSOPP LAKE, D. D., D. Litt., and HENRY J. CADBURY, Ph. D. London and New York: Macmillan & Co., Ltd. 1933. Pp. 421, 548. $7.50 each.

ONE of the conspicuous lacks English-speaking scholars have endured is the absence of an adequate commentary on the Acts. For years Professor Lake, first working with Professor Jackson, later with Professor Cadbury, has labored to remedy that lack. The present two volumes present the fruit of many years' toil. This commentary will stand for many years as the standard exposition and discussion of what is at once the most difficult and valuable single early Christian document we possess.

These two volumes bring to a brilliant conclusion the first series of studies—three notable volumes had previously appeared—of the Beginnings of Christianity. They are much more than a commentary. It would hardly be an exaggeration to speak of them as a second Dictionary of the Apostolic Church. It would be difficult to find any problem, be it never so obscure or apparently insignificant, which has not been exhaustively and authoritatively discussed.

The volumes are frankly intended for technical scholars. They are a good step, accordingly, from homiletic exposition. None the less every

minister who takes his task seriously and desires a real understanding of the formative days of the religion of which he seeks to be a teacher will find new resources and aids in deepening and strengthening his own sermons as a result of the study which these volumes demand.

MORTON S. ENSLIN.

The Third American Revolution: An Interpretation. BENSON Y. LANDIS. New York: Association Press. 1933. Pp. 156. Cloth, $1.75; paper, $1.00.

IN an unusual way this is a book for the present; one may almost say that it is a book for the month, or even for the week, in which it appears. At the same time such a statement would not be more than half the truth, and perhaps far less than that. It is a volume for the present in that it so largely deals with affairs of the United States at the present moment; it is far more than that because the summary of the present which it furnishes in brief compass may be found useful no small distance in the future as a convenient source of materials which otherwise would require prolonged research.

The two previous revolutions which the title suggests were, of course, the one of 1775 to 1783, and that of 1861 to 1865. As the first of these revolutions, the author points out, was a "a struggle between an association of agricultural colonies and the metropolis of London," and the second was "a conflict for control of the national government between the planters of the South on the one hand and an alliance of Eastern industrialists with Middle-western farmers on the other," so the present revolution is "a clash of a combination of the South and the West against the industrial and financial East," and Doctor Landis in this book "attempts an interpretation of certain aspects of the third Revolution." (Introduction.)

The immediate timeliness of the discussion is to be seen from the analysis of the work under such subjects as a discussion of the present persistent experimentation, the handling of the bank situation, the relation between gold and inflation, the "plunge" into industrial planning, the untrod paths which appear before the farmer, and the new issues which have arisen because of the new problems in foreign policy as well as in the new situation at home. The General Board of the Young Men's Christian Associations, in sponsoring this volume and issuing it through the Association Press, has performed a real service. This is distinctly true, and the contribution of Doctor Landis is highly important, whether the reader accepts all the interpretation which is offered him or not, since

it is the function of such pages to stimulate and clarify rather than to confirm uncertainties. It is to be hoped that the book will have a wide reading and then be preserved for future reference.

FRANK GRANT LEWIS.

Rural Adult Education. BENSON Y. LANDIS and JOHN D. WILLARD. New York: The Macmillan Company. 1933. Pp. xiii, 229.

AMERICAN civilization is based on frontier and rural life interests. For two centuries a rugged social structure was in the making. Within the past sixty years, however, the new urbanism has made inroads into this basic pattern of our society and contributed markedly to its instability. The very recent economic depression has accentuated this breakdown of the traditional social order. Today "rural America must adjust to urban America (not vice versa), as well as cope with its own situation." The introductory chapters of the volume make these facts manifestly clear.

The American Association for Adult Education, assisted by the Carnegie Foundation of New York, is responsible for this social study. It is thorough-going in range, however circumscribed the space allotted to the findings. Ten types of educational forces were studied, including library services, agricultural and university extension, the church, fine arts, farm organizations, the radio and folk schools. To the uninitiated it appears that there is an astonishing amount of superior edification going forward among rural peoples. Illiteracy is not nearly so prevalent and the number of community-minded farmers is increasing rapidly. Secular (so-called) movements are outstripping religious ones in progressive adaptation to changing times. A new social leadership is urgently needed in every kind of adult enlistment. The last two chapters furnish the blue-prints of "problems" and "program" for rural adults. Not the least valuable contribution of the book to its theme is the extensive bibliography that is attached.

STEWART G. COLE.

The Challenge of Humanism. LOUIS J. A. MERCIER. New York: Oxford University Press. 1933. Pp. vii, 288. $3.00.

THERE are humanists and humanists. Those whose teachings are here brought under examination are Irving Babbitt, Paul Elmer More and Ernest Seilliere. Apparently the author regards them as humanists in a truer sense than such men as Haydon, Potter, Reese and Dietrich, who for him represent a phase of Unitarianism. What then is his criterion of a humanist? It is one who holds that "there is such a thing as 'man

as such,'" in opposition to those who think of him as entirely a product of nature. *The Challenge of Humanism* is in fine a challenge to naturalism.

A great deal of attention is given to Irving Babbitt by our author. His psychology leads him to posit in man a higher will or higher imagination which enables him to discover the laws of the higher will. Mercier thinks it possible to identify this with the will of God at work within man. So the logical outcome of Babbitt's humanism is revealed religion. The challenge of humanism to naturalism is a challenge of dualism to monism, in the opinion of Mercier. This type of humanism reverts to the Platonic distinction between a sensuous world and a supersensuous world, the latter of which is more akin to reality than the former. Paul Elmer More is also a Platonist in that sense, insisting on the supernatural as a necessary category of thought.

Mercier takes the position of finding naturalistic tendencies in all monistic thinkers. The doctrine that Hegel gave us of the ideals as immanent in the process and in the community is for Mercier false, for he does not find any motive for man to struggle continuously against his animal impulses if there be no higher will to beckon him. The author has no time either for the Kantian metaphysic or Lutheran theology. The former spells death for philosophy, and the latter for religion, emptying thought of its concrete content and leading to agnostic materialism. The only legitimate conclusion is the revealed authoritarian religion of the Roman Church. Imagine the surprise for some of our present-day religious humanists to be told that humanism, necessarily dualistic, issues logically in scholasticism. But Mercier is a skilful dialectician and presents his argument with force. The point at which he will have to be refuted is his identification of humanism and Platonic dualism.

A. Stewart Woodburne.

The Israel Saga. Brooke Peters Church. New York: The Macmillan Company. 1932. Pp. xxvii, 311. $3.00.

The author for four years taught a course in the Old Testament as literature, in the extension department of Columbia University. She tells us that, in part, this volume is the result of her teaching and, in part, it is a "vent for outraged feelings at the short-sightedness of a world that is deliberately allowing the cultural heritage of posterity to lose an entire literature." Few readers will regret that the feelings of the writer were outraged. The result, this book, should remove some of the short-sightedness of which she justly complains. In the introduction she indicates that

there are two attitudes toward the Old Testament, both of which are fatal to its full appreciation, the first that of the scoffer, who, because he finds the gross and the unbelievable, relegates it all to the rubbish heap, and the other that of the traditionalist, who treats all as sacrosanct.

Mrs. Church treats the Old Testament as she would the literature of any other people and finds in it the purest of gold. Much space is given to the Genesis stories, which she finds superior or at least the equal in literary form, historical accuracy, and human interest, to that of any ancient literature. Avowing that her immediate interest is not in religious values, which must always be purely personal, she has succeeded, nevertheless, in presenting an interpretation of these stories that is essentially religious. Among the themes of the book are, cosmogony and mythology, Abraham and Isaac, Jacob and Joseph, the genius of Genesis, Moses, and others. The author, in the freshness of her presentation of the material, in the suggestiveness of interpretation, and in her religious outlook is a true daughter of John P. Peters.

I. G. MATTHEWS.

Christmas Tidings. WILLIAM MUIR AULD. New York: The Macmillan Company. 1933. Pp. 156. $1.50.

THIS is a companion volume to *Christmas Traditions* published earlier. Herein the author deals with that faith of which Christmas is the festival, deals with it not as the theologian or the critic, but as poet and artist. For this reason the reviewer hesitates in the presence of his task, fearing by his clumsy words to rend the delicate fabric of the author's work of art. With the grace of rare diction and the sweetness of lyric poetry culled from the Christian centuries, he sings rapturously of "The Strong Son of God," "The Annunciation," "The Road to Bethlehem," "The End of the Pilgrimage," and such. "Saint John looks behind as well as before; for he that ascended is the same also that descended. Thus in the terse and pregnant Prologue to his Gospel, he swoops down with the swift majestic movement of the eagle, from the transcendent heights of the Eternal into the time-series and declares that the age-long creative activity of God found its culmination in the flesh and blood of Jesus of Nazareth. His logos language, though somewhat foreign to present-day modes of thought, need present little difficulty. The Divine Creator and Lord of all gave, and continually gives, of himself in the vast powers and processes of nature:

> God of the Granite and the Rose!
> Soul of the Sparrow and the Bee!
> The mighty tide of Being flows
> Through countless channels, Lord, from Thee!"

This book is a rare illustration of preaching as a fine art rather than as a theology, a work of beauty rather than a table of logarithms. It can't be reviewed; it must be read and reread until its music begins to sing in the heart of the reader, too.

WILLIAM R. MCNUTT.

The Citadel of Beth-Zur. OVID ROGERS SELLERS. Philadelphia: The Westminster Press. 1933. Pp. 92. $1.00.

THIS brochure of ninety-two pages, for $1.00, is, we hope, a sign of the times. The price should assure it of a wide circulation. While it is called a preliminary report, in most ways it is complete. The history of the site, the story of the excavation and the finds, the orderly presentation of the material, stage by stage, the ample photographic reproductions and sketch maps, the pottery arrangement and the stamped jar handles, and the excellent study of coins, that are photographed, all follows a growing tradition that archæological work should be reported as quickly and as fully as possible.

The many stamped jar handles, some with Hyksos seals from the sixteenth century B. C., others with Hebrew seals, "to the King," from the period of the Kingdom, and still more from Rhodes, coming from the Maccabean times and indicating the then demand for Rhodian wine, illustrate some of the wide-spread commercial and cultural interests of the times. Fragments of ivory tell of local artists at work on foreign models, while Grecian pottery types and coins are testimony of early influence from the East. The weights inscribed with Hebrew, coming from the Solomonic period, and the evidences of a destruction of the city at the time of the conquest of Nebuchadrezzar put us into immediate touch with the Old Testament narratives.

We congratulate Doctor Sellers on the achievements of the expedition as well as on his splendid report and hope the work will continue in this and other fields in Palestine.

I. G. MATTHEWS.

BOOK NOTICES

The Never Failing Light. James H. Franklin. New York: Missionary Movement of United States and Canada. 1933. Pp. 207. Cloth, $1.00; paper, 60 cents.

In this book "To the Men and Women of Every Race who Press on Toward Brotherhood" is given a world testimony of the continuous power of "The Never Failing Light." To those whose missionary zeal is waning, some reviving rays of hope as facts concerning real progress in Christian missions are revealed. To those who tend to wink at the idea of the brotherhood of man is thrown an appealing challenge for an "inclusive Christian fellowship" which can be made a reality. To those interested in the study of current mission problems is given a text, usable as a corallary for "Re-Thinking Missions." A simple, stimulating statement of things missionary, as they are and may be.

Nina Bremner Cole.

The Prophetess of Israel. S. Parkes Cadman. Illustrated by Frank O. Salisbury. New York: The Macmillan Company. 1933. Pp. 197. $3.25.

Doctor Cadman again proves himself a versatile author as well as a great preacher. Here is a most readable volume. Page after page slips by with delight to both mind and eye. The author is personally acquainted with the great prophetic figures of the Old Testament and delights in their companionship. He has, necessarily, an acquaintance with considerable of the critical literature that has illuminated the pages of the Old Testament, and is aware that the Oriental story-teller wove much of the visionary around such personalities as Moses and Elijah, yet, the sterling worth of the original character has not been lost to the preacher. To the fine literary quality and the deep religious insight, the author has added the charm of accuracy of interpretation. The work of the artist, who has given the portraits of ten of the prophets, is to be commended for the interpretation of the spiritual struggles and triumphs of these men of God.

I. G. Matthews.

The City Redeemed. Elwood Herbert Dutton. Philadelphia: The American Baptist Publication Society. 1933. Pp. 48. Paper cover, 25 cents.

Doctor Dutton, after varied and successful experience as a city pastor, has come to the Department of Cities of the Ohio Baptist Convention. So significant is his work considered that The American Baptist Home Mission Society is cooperating experimentally in the hope of finding more effective ways of dealing with the city problem. The booklet before us grows out of experience, therefore. It is designed to be a basis and guide for study groups in our churches, for classes who would become both aware and intelligent about the situation which organized Christianity is facing today in our great population centers.

The proposed studies, interestingly conceived and well written, are seven in number, "The City that Nobody Knows," "From Trading-Post to Traffic-Signal," "The City's Struggle for Self-Control," "The City of Flesh and Blood," "The

City's Redemptive Agency," "The City that Is to Be," "The City Builders at Work." Following these are four appendices, "Baptist City Strategy," "The City in Scripture," "A Devotional Period" (designed for use of the study groups), and "A Reading List."

WILLIAM R. MCNUTT.

The Secret of the Saints. SIR HENRY S. LUNN, M. A., M. D., B. Ch. New York: The Macmillan Company. 1933. Pp. xi, 229. $1.00.

THESE "Studies in Prayer, Meditation, and Self-Discipline" were prepared by one well fitted for the task because of his wide experience as a writer of religious literature, his knowledge of the "teaching of the saints in all ages," and his long life of devotion to the principles and practices he commends.

The first requirement for effective prayer is declared to be "the practice of the presence of God." The familiar elements of prayer—adoration, confession, petition, intercession, thanksgiving and consecration are presented in a manner intended to display its privileges and excellencies. The roll of the notable saints who have mastered the art of meditation is called and the Ignatian, Franciscan, Teresian and other methods of perfecting this art are considered, following which the author presents a method of his own, compiled "from the directions of many great teachers." He is careful, however, to warn us "not to allow ourselves to be trammelled in our conversations with our Lord by any method that any of the teachers of the church have devised. We must leave ourselves free to follow the leading of the Holy Spirit."

The "Discipline of Love" is presented as necessary in the training of the perfect Christian soldier. This is undertaken through fasting, prayer, Holy Communion, and meditation, and is designed to be effective in humbling pride and vanity, resisting temptation and overcoming the danger of hypocrisy. A devotional work of this kind would not be complete without a chapter on the Vision of God. The author traces the teaching of the ages concerning the beatific vision, shows what it is and how it may come to us, if God so will, by purgation and renunciation.

The book concludes with a series of meditations by the author. An extract from a devotional work entitled "A Pilgrim's Chapbook" and an excellent bibliography of nearly a hundred titles, are appended.

RITTENHOUSE NEISSER.

The Authentic Literature of Israel. ELIZABETH CZARNOMSKA. New York: The Macmillan Company. New Edition, 1933. Vol. I, pp. xxxv, 422; Vol. II, xxxi, 553. $2.00 per volume.

MISS CZARNOMSKA, by translating and arranging the books and the booklets of the Old Testament in chronological order, so far as possible, has rendered a fine service. No part of these volumes, of approximately one thousand pages, is more significant than the appendices, found at the end of each book or of each period. Here the author has collected the well-known scribal additions to the various books, hence the reader is easily able to appreciate the values of that great group of unnamed scholars, who labored long and earnestly over the earlier texts. A review of the first volume is found in THE CROZER QUARTERLY, 1925, pp. 230-238, and of the second, *ibid.*, 1929, pp. 105, 106.

I. G. MATTHEWS.

The Bible and the Quest of Life. Bruce Curry, Associate Professor of Practical Theology, Union Theological Seminary. New York: The Oxford University Press. 1933. Pp. xi, 316. $1.75.

This book of fifty-two chapters, in the words of the author, "may be used as the basis of courses for Bible classes and study groups, . . will also be found suggestive for sermons, lectures, or forum presentations." Twenty-six studies come from the Old Testament and twenty-six from the New. Each study consists of a number of Scripture passages, more or less closely related to the chapter theme, with brief comments on each, more or less integrated to the history, followed by a number of questions, more or less stimulating to modern thought. Its purpose is practical and modern, not historical or theological.

I. G. Matthews.

The Hiding God. Robert Norwood. New York: Charles Scribner's Sons. 1933. Pp. ix, 251. $2.00.

The sermons in this exquisite volume might well bless and enlarge the soul of every preacher who reads them. Here, if anywhere, you will find the modern, cultured mind, so surcharged with the compassion and love of Jesus that one becomes less and less concerned with names and marks and wholly concerned with the passion of this great disciple of our Lord.

Especially should the young minister read the second sermon in the series, entitled, "The Love of Christ." This is the sermon Doctor Norwood preached on his first day at St. Bartholomew's in 1925.

It is sad to think that we will have no more of his gracious words.

The Sensible Man's View of Religion. John Haynes Holmes. New York and London: Harper & Brothers. 1932. Pp. 126. $1.00.

Doctor Holmes is known widely for his views on current subjects and for his new interpretation of religion. His convictions have a definite social ring to them. In this group of sermons one will find such topics as Fear, Sex, Economics, and War discussed in such a way as only Doctor Holmes can discuss them.

"Religion as an Opiate" is a fair example of the freshness and vigor of this homiletic genius. We do not have to agree with all his position to realize that here is a voice against much that is perilous and deadly in our present-day lives.

The Hope of the World. Harry Emerson Fosdick. New York: Harper & Brothers. 1933. Pp. 240. $1.50.

A volume of sermons by Doctor Fosdick always makes good reading. A glance at the contents reveals a great variety of topics and partly explains the continuing interest in the Riverside pulpit. Doctor Fosdick manages to keep the scenes changing while the age-old drama of God and man goes on continually. This makes for freshness and interest.

A closer examination of the individual sermons convinces us anew that the one outstanding virtue of this great homilete's work is that his sermons are full of light. There is nothing obscure in his artistry.

For something new in the way of a Christmas sermon, we commend "Beautiful Ideals and Brutal Facts."

The Power of the Commonplace. THEODORE CUYLER SPEERS. New York and London: Harper & Brothers. 1933. Pp. 107. $1.00.

THE sermons found in this little volume deal with the substantial interests of life. There is nothing of smartness in them, yet they never lag in interest. Written in pleasing style, they make good reading and repay one in a quickened sense of high living.

Letters to God and the Devil. EDWARD SCRIBNER AMES. New York and London: Harper & Brothers. 1933. Pp. 113. $1.00.

IF you think this title is after the fashion of cheap publicity or sensationalism, so common in our day, you will be happily disappointed when you read this excellent set of sermons.

The first and last of the collection, which jointly give title to the volume are superb, and well worth the investment in the book. The others are equally good.

Paternoster Sheen, or Light on Man's Destiny. W. DOUGLAS MACKENZIE. New York and London: Harper & Brothers. 1933. Pp. 132. $1.00.

FOR those who like their sermons strong and nourishing, this is the collection to read. Doctor Mackenzie, while a theologian, is not long content with the fashioning of words. He loves to come to grips with the age-long struggle of the human heart.

All the subjects for his sermons are concerned with the deep and abiding questions of life. They are most logically developed and happily phrased. It is a high-grade book of sermons.

Personality and the Fact of Christ. HERALD PAUL SLOAN. Nashville: Cokesbury Press. 1933. Pp. 261. $1.50.

TO AN unusual degree the reader of this book should keep in mind the point of view of the author. In dealing with biblical material Doctor Sloan, in this book as in others, does not undertake to discuss the questions at issue from what is known as the historical point of view; those questions for him are definitely settled; a statement in the Bible as he understands it is final. Accordingly, those who assume the historical method in Bible study will find these pages raising questions which they do not answer. If, however, the volume is read apart from those historical inquiries it is capable of practical utility in the emphasis which it places upon personality in general and the significance of Jesus for bringing personality to the high level where it belongs.

Communion with God. ELMORE MCNEILL MCKEE. New York: Ray Long & Richard Smith, Inc. 1932. Pp. 198. $1.75.

AS CHAPLAIN at Yale University and consequently leader of services of worship in Battell Chapel, he collected and created a large amount of excellent worship materials. This volume makes much of this available, classified under four heads: "The Opening of Worship," opening sentences and prayers; "Short Prayers Collected from Many Sources"; "Prayers for Pastoral Use," by our author—for special use, for general use, short prayers for general use; "Conclusion of Worship," closing prayers and benedictions. Here is a book bringing other valuable materials to the minister who would enrich his services of public worship.

The Gift of Self. PHILLIPS E. OSGOOD, D. D. New York: Harper & Brothers. 1932. Pp. 24. 25 cents.

IN the realm of religious dramatics no one of our time has done more than the author, rector of St. Mark's Church, Minneapolis. This drama, "The Gift of Self," maintains the Osgood quality, and is sure to strengthen the fine ideals of self-giving in the twelve or fifteen boys and girls who participate.

Gandhi versus the Empire. HARIDAS T. MUZUMDAR, with a Foreword by WILL DURANT. New York: Universal Publishing Company. 1932. Pp. 352. $3.50.

THIS book is frankly and avowedly propaganda. It is written for American consumption with the purpose of stimulating the sympathy of Americans with Indians in their nationalistic aspirations. It has the merit of collecting a good many of Mr. Gandhi's utterances and writings on the subject of his struggles against Great Britain. The running commentaries by the author are by no means as restrained as Mr. Gandhi's own utterances.

Points for Emphasis. HIGHT C. MOORE. Nashville, Tenn.: The Sunday School Board of the Southern Baptist Convention. 1933. Seventeenth annual volume. Pp. 240. 35 cents.

THIS is a vest-pocket commentary on the International Sunday School Lessons, 1934.

Oriental Windows. GEORGE A. HUNTLEY, M. D. Philadelphia: The Judson Press. 1933. Pp. 155. $1.00.

THIS is a volume of one hundred and three anecdotes collected by the author for the use of people giving missionary addresses who want illustrative material. There is added a small group of translations of Chinese proverbs. Doctor Huntley has had thirty-five years' experience in China, and the collection reflects his familiarity with missionary work. He is now lecturer in missions in the Andover Newton Theological School and the Boston School of Theology.

BOOKS RECEIVED

God or Man. A Study of the Value of God to Man. JAMES H. LEUBA. New York: Henry Holt & Company. 1933. Pp. xii, 338. $2.75.

The Church Looks Ahead. Edited by CHARLES E. SCHOFIELD. New York: The Macmillan Company. 1933. Pp. xiv, 400. $3.00.

And the Life Everlasting. JOHN BAILLIE. New York: Charles Scribner's Sons. 1933. Pp. ix, 350. $2.50.

Les Deux Sources de la Morale et de la Religion. (Fifteenth edition.) HENRI BERGSON. Paris, France: Librarier Alcan. 1933. Pp. 346. 25 francs.

The Nature of Revelation. NATHAN SÖDERBLOOM. Translated by FREDERICK E. PAMP. New York: Oxford University Press. 1933. Pp. xvii, 205. $2.00.

Karl Barth and Christian Unity. ADOLF KELLER. New York: The Macmillan Company. 1933. Pp. xxii, 320. $2.75.

Sermons for Everyday Living. ALBERT W. BEAVEN. Philadelphia: The Judson Press. 1933. Pp. 138. $1.00.

The Nature of Religion. GEORG WOBBERMIN. Translated by THEOPHIL MENZEL and DANIEL SOMNER ROBINSON. New York: Thomas Y. Crowell Company. 1933. Pp. xvi, 379. $3.50.

The Resurrection of the Dead. KARL BARTH. New York: Revell Publishing Company. 1933. Pp. 213. $1.50.

Japan. (Volume III, Supplementary Series.) Edited by ORVILLE A. PETTY. New York: Harper & Brothers. 1933. Pp. ix, 216. $1.50.

Japan. (Volume VI, Supplementary Series.) Edited by ORVILLE A. PETTY. New York. Harper & Brothers. 1933. Pp. xxi, 316. $1.50.

Home Base and Missionary Personnel. (Volume VII, Supplementary Series.) Edited by ORVILLE A. PETTY. New York: Harper & Brothers. 1933. Pp. 199. $1.50.

History of the Baptists in Norway. P. STIANSEN. The Blessing Press. 1933. Pp. xi, 176. $1.50.

The Four Gospels. CHARLES CUTLER TORRY. New York: Harper & Brothers. 1933. Pp. xii, 331. $3.00.

Greek Papyri of the First Century. W. HERSHEY DAVIS. New York: Harper & Brothers. 1933. Pp. v, 84. $2.00.

The Christian Mission in the Modern World. WILLIAM DAVID SCHERMERHORN. New York: The Abingdon Press. 1933. Pp. 360. $2.50.

Southern Baptist Handbook (1933). E. P. ALLDREDGE. Nashville, Tenn.: Sunday School Board of the Southern Baptist Convention. 1933. Pp. 416.

Two Elizabethan Puritan Diaries. RICHARD ROGERS and SAMUEL WARD. Edited by M. M. KNAPPEN. Chicago, Ill.: The American Society of Church History. 1933. Pp. xiii, 148. $3.00.

Come Holy Spirit. KARL BARTH. EDUARD THURNEYSEN, Co-Author. New York: The Round Table Press. 1933. Pp. ix, 287. $2.00.

The Gospel of the Hellenists. BENJAMIN WISNER BACON. New York: Henry Holt & Company. 1933. Pp. xiii, 432. $4.00.

Christ in the Silence. C. F. ANDREWS. New York: The Abingdon Press. 1933. Pp. 299. $1.50.

God at Work: A Study of the Supernatural. WILLIAM ADAMS BROWN. New York: Charles Scribner's Sons. 1933. Pp. xvii, 301. $2.50.

Living Issues in the New Testament. C. ANDERSON SCOTT. New York: The Macmillan Company. 1933. Pp. xii, 192. $1.75.

Individualism and Socialism. KIRBY PAGE. New York: Farrar and Rinehart, Incorporated. 1933. Pp. ix, 367. $2.50.

The Necessity of Atheism. DR. D. M. BROOKS. New York: Freethought Press Association. 1933. Pp. 322. $2.00.

From Sabbath to Sunday. PAUL COTTON. Bethlehem, Pa.: Published by the author at the Times Publishing Company. 1933. $1.50.